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THE UNIVERSITY OF ALBERTA

PRESERVICE TEACHERS' BELIEFS OF SELF, TEACHING AND READING

by

(C) MARY DAYTON SAKARI

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

DEPARTMENT OF ELEMENTARY EDUCATION

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SPRING, 1986

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FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled PRESERVICE TEACHERS' BELIEFS OF SELF, TEACHING AND READING submitted by MARY DAYTON SAKARI in partial fulfilment of the requirements for the degree of DOCTOR OF PHILOSOPHY.

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Date April 16, 1986

DEDICATION

This thesis is dedicated to my parents,

who believed in me.

ABSTRACT

This study investigated the beliefs of self, teaching and reading of preservice teachers on entering and while experiencing their first reading methods course. Changes in beliefs and the factors that influenced those changes were explored. Four volunteer preservice teachers, three female and one male, all from one section of a reading methods course were studied. These preservice teachers were observed in their reading methods classroom, were interviewed, were required to keep journals of their experiences in and reflections upon their course, were asked to fill out questionnaires and were videotaped during their first attempt at teaching children to read. The data collected were categorized, tabulated and compared for consistency and cohesion.

Preservice teacher beliefs on entering the course were diverse, varying from open to closed, traditional to child-centered and structured to developmental. Factors which affected preservice teachers' beliefs included their childhood and education experiences, their maturity and work experience. These preservice teachers' beliefs of self, teaching and reading changed as they experienced the

reading methods course. Their changes were idiosyncratic but three of the four preservice teachers tended to become more open, child-centered and integrated. The most influential factor that precipitated these changes seemed to be the instructor. Other factors included the university environment and their being participants in this study.

Through a conscious awareness of beliefs and changes in beliefs of self, teaching and reading, preservice teachers and their instructors might enhance the experience of a reading methods course in the preservice program. Further research such as a longitudinal study covering the remaining years at university, student teaching and the first year of teaching might reveal additional changes.

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CHAPTER I

INTRODUCTION

Imparting factual knowledge and evaluating the retention of those facts appears to be a common concern of present-day educators. The popular catch phrase highlighting this current cure of our perceived educational problems is "back to the basics." Going back it may be, but a head stuffed full of memorized facts is not a cure for educational ills. Indeed, facts are not basic.

Specific facts are probably the least important of all that is learned at school, certainly the least remembered. Facts seem to have very little lasting impact on students. After as many as fifteen years spent in the classroom learning facts, it seems many students leave school with at best general and vague notions about most of the factual matter they have studied. If facts are of so little use and specific cognitive knowledge is not the basis on which an education should be built, what is? What is more important for education than going back to memorized facts?

An assumption of this study is that basic and lasting education is embedded in the unconscious learning that envelops all experience including everything that happens in a classroom. On a level that has variously been labeled

hidden curriculum or affective learning, students are constantly reshaping their beliefs and therefore, their learning and knowledge. Basic learning takes place in the realm of beliefs and process rather than facts and content. The pity is that many educators, concerned with imparting facts seem to be so little aware of this more basic level of learning and seem to make so little conscious use of this primary learning tool.

When teachers teach, they are teaching much more than specific facts whether they know it or not. Many studies have shown that teachers' belief systems affect their overt behavior in the classroom (Adams, Harvey & Heslin, 1966; Harvey, 1966; Harvey & Ware, 1967; Ware & Harvey, 1967; White & Harvey, 1965). When teachers teach reading, for example, they teach their beliefs about the nature and importance of reading, how reading should be taught, the nature and importance of learning, how students learn, how students should behave while learning, the nature and importance of teaching, how teachers should teach, how teachers should behave while teaching, and what they, the persons behind the role of teacher, should be, and are. Most teachers probably are unaware of most of these teachings, but they are imparting them all more effectively than any of the facts about reading they may be trying to instill. Teachers' beliefs about teaching and learning have more lasting impact on their students than any facts

ever will, as their beliefs, shown through their behavior, are related to the learning behavior of the students they teach (Harvey, et al. 1966).

What are beliefs that they so affect teaching and learning? Harvey (1970) described beliefs as a psychological filter which renders the individual selective in choosing what is attended to, admitted into, and kept out of one's environment. Beliefs direct our day-to-day life and that of all those around us. As Ferguson (1980, p. 112) says, ". . . we decide just how conscious we wish to be," and in this writer's opinion, in so doing just how intelligent or capable we wish to be. "We determine the future we create by the views we hold" (Ferguson, 1980, p. 69). Researchers have demonstrated that even attention is ". . . exquisitely selective, biased by belief and emotion . . ." (Ferguson, 1980, p. 154). Beliefs direct the way people act, react and interact.

Beliefs may be characterized as ". . . dispositions to act in certain ways under certain circumstances; that is, beliefs constitute the subtle ways individuals orient themselves to their world" (Brown and Cooney, 1982, p. 14). Rokeach (1960) has defined a belief system as the total framework for understanding the universe that includes every belief and disbelief built up over a lifetime. This complex, continually active and changing system of

subjective values guides behavior and determines the particular stance or role taken in life. Action or lack of action stems from beliefs of one's self and one's capabilities.

Beliefs are learned throughout life and develop through accepting and non-accepting interactions with significant others. Beliefs are taken from the environment, from parents, peers and teachers. Beliefs mirror how others have acted, reacted and interacted with a person. All beliefs are influenced if not developed by those important others within one's environment.

Teachers' beliefs and the mirroring of those beliefs through their teaching are extremely important to education. Socrates believed that the character of teachers and what they teach are inseparable (Broudy & Palmer, 1965). Current studies in nonverbal communication researching teachers' behavior in the classroom are showing this to be so (Galloway, 1976; Knapp, 1978; Mehrabian, 1972; and others).

Martin Buber (1958) says that a teacher educates through personal contact and that contact is primary to education. I believe personal contact between teacher and student initiates learning and the uniting of teacher and student beliefs which begins the self-perpetuating cycle of success or failure that develops for each student.

What teachers expect students to learn, to accept, and to live by in the classroom, both academically and affectively, seems to be a reflection of their own beliefs. A teachers' hidden curriculum--what a teacher believes about work, rewards, relationships, grammar, immigrants, structure, animals, anything that can emerge in the daily give-and-take of a classroom--becomes what is taught.

Teachers also have beliefs about each individual student in their classrooms. These beliefs are not only derived from direct personal experience with the student but are also extracted from information garnered from the student's previous teachers, parents, reports and tests. Rosenthal and Jacobson (1968) have shown that teacher expectations influence children's success. In their study teachers were told that students were taking a test which could accurately predict which students would progress rapidly during the coming year. The test was actually a disguised I.Q. test. After the testing teachers were casually told which children were "rapid achievers." These "rapid achievers" were chosen at random from among all the students in the class. At the end of the school year the students mentioned had surpassed the rest of the class significantly in all subjects. It seems that a belief of success (teacher's or student's) breeds success which in turn breeds belief of success and likewise belief of failure breeds failure which then breeds belief of failure.

Indeed for some children the deciding factor that may tip the balance toward a success or failure cycle could just be the teacher's beliefs.

As Gorman (1974) states, as well as a whole child, a whole teacher enters every classroom. Teachers' successes and failures, their fears and courages enter with them. Concerns about their capabilities, the extent of their knowledge, authority, interpersonal skills, maturity, organization and management ability, are all part of the belief system and the continuing personal success or failure cycle of each teacher. All of these teacher self-beliefs affect the self-beliefs, the success and failure of each student in the classroom. As well, teachers' psychological beliefs affect each student. Beliefs about how people become what they are affect how teachers act toward, interact with, and react to their students. A belief that people are born with a certain behavior, or are instead, taught how to behave by their significant others makes a great deal of difference in the way teachers act toward the children under their care. Believing that people can or cannot change, are basically good or evil, that intelligence is static or mutable, will affect teachers' interaction with their students and thereby their students' learning. Aspy (1967, 1969) maintains there is

this positive relationship between teachers' interpersonal beliefs and skills and student achievement.

Teachers being people, come to the classroom each with different assortments of beliefs, including beliefs about teaching and learning, many of which they may have carried since childhood. Such beliefs may enhance or detract from their interpersonal and teaching skills. Beatty (1969b, p. 85) states, "At the risk of offending people in the teaching profession, I believe we must start with the assumption that each of us has in some degree suffered from the distortions and stunting of emotional maturity . . ." Just the fact that people have chosen to become teachers is a reflection of their life experiences and their belief systems. They believe they are capable of becoming teachers. Perhaps they have found study and learning to be the most important aspect of their own lives, perhaps there is a teaching tradition within their family, or perhaps they believe they cannot become scientists, artists, or computer technologists. Becoming a teacher may show an advancement of the spirit, a deep interest in children, or a way to escape. Teachers come to teaching with as many reasons, beliefs about themselves and teaching, as there are teachers.

When prospective teachers enter their chosen institution for teacher education courses, they have spent many hours, 13,000 hours according to Lortie (1975),

watching and being in close personal contact, always within a few metres of many teachers. They believe they know what a teacher does and how to be a teacher. After having lived with teachers on an almost daily basis for the last twelve years, can anyone really show them anything they haven't already seen? Yet they must pass through another four years of classes having teachers teach them teaching. As students of teaching they are exposed not only to subject matter content and pedagogical practices but to beliefs. Here through the most current, accepted (believed) educational theory, methods and materials, they are instructed not only in the cognitive pedagogical beliefs but also in the current affective pedagogical beliefs of their teacher-education institution. While cognitive pedagogical beliefs are most often stated explicitly in the curriculum, affective pedagogical beliefs are more often implicit. Both of these sets of beliefs are then screened through each instructor's insights and personal belief system. The point is that these institutions do have beliefs, explicit or implicit, which having filtered through each instructor's beliefs are then passed on to students. They are passed on but are they accepted? Do the education-institution and instructor cognitive and affective beliefs that prospective preservice teachers are exposed to, influence them? And, if they do affect them,

in what way? Brown and Cooney (1982) state that they have observed intern teachers integrating education-institution pedagogical knowledge in one of four distinct manners: 1) interns use the knowledge acquired and think about what they have learned, 2) they use the knowledge acquired and accept it somewhat uncritically, 3) pedagogical content is a factor of influence but not a basic one and 4) pedagogical content is not an influencing factor in designing and teaching lessons. They go on to say that ". . . teachers can exhibit certain teaching behaviors when trained, but whether they will exhibit them in ordinary classroom situations and at appropriate times is open to question" (p. 14) and most importantly that this ". . . can ~~do/will~~ question entails teachers' beliefs and values in addition to their acquired competence" (p. 14).

What Brown and Cooney are saying then is that when teachers leave their teacher-education institutions, they have been exposed to and have or have not integrated the institution's knowledge and beliefs with their own beliefs in varying degrees and combinations. Is Brown and Cooney's observation valid? Does teacher education affect the belief systems of prospective teachers? In return, do the belief systems of preservice teachers affect their teacher education experience? More specifically, what process of change in beliefs of self and of teaching, if any, do preservice teachers experience within a specific content

aspect of their teacher education experience? In general this last question provides the purpose for this study.

Purpose of the Study

The purpose of the present study is to describe from a variety of perspectives the change of beliefs of preservice teachers during their first reading methods course. The focus will be on the preservice teachers' beliefs of reading, teaching and themselves. More specifically, the following question will be addressed.

How can four preservice teachers in a reading methods course be characterized in terms of their affective beliefs of themselves, teaching, and reading?

a. What beliefs of themselves, teaching and reading do preservice teachers hold on entering their first reading methods course?

b. What factors contribute to those beliefs?

c. How do preservice teachers' beliefs of self, teaching and reading change as they experience a reading methods course?

d. What factors affect those changes in beliefs?

Significance

While considerable research has been done focusing upon numerous aspects of beliefs and changes in beliefs within various disciplines and while research has also been done on the effects teacher-education institutions and instructors, cooperating teachers and first teaching positions have upon preservice teachers, little research has been done concerning how and why preservice teachers' beliefs are affected during that transition from student to teacher.

While there is a great deal of research literature on reading and student beliefs, attitudes, etc., no other research could be found showing how teachers' beliefs have been changed by their experience in courses dealing with the teaching of reading.

This study is an attempt to describe four preservice teachers' beliefs and changes in beliefs during a portion of that transition. Such an in-depth study may indicate the importance of preservice teachers' beliefs, the importance of an awareness of those beliefs and the importance of changes in those beliefs to preservice teachers and their instructors. The study may also indicate the effect instructors' and education institutions' beliefs have upon their students. Preservice teachers and teacher-education instructors who consciously

and deliberately use their knowledge of beliefs during instruction would have a more complete understanding of themselves and their students, of the effect of their words and actions upon classroom interaction and a broader base for instruction and classroom decisions.

At this point it seems appropriate to acknowledge that along with preservice teachers', instructors' and education institutions' beliefs, the researchers' beliefs were also embedded in this study. The study was partially engendered from my belief that the affective aspects of education were overwhelmingly important. The realization of the importance of affect and how esoteric it seemed to many developed during the completion of my master's thesis (Sakari, 1983) and is responsible in part for my present orientation to education. Other portions of my beliefs of self, teaching and reading originate in a humanistic orientation garnered from my father and mother's views and my life experiences.

CHAPTER II

LITERATURE REVIEW

Concern for the importance of beliefs in the teaching of reading seems to be the result of the merging of two main streams of thought. One of these is the humanistic educational ideas of such great educators as Socrates, Comenius, Pestalozzi, Rosseau, Frobel and Dewey (Broudy and Palmer, 1966; Graves, 1920; Mathews, 1966). The other is third force psychologists such as Maslow (1962, 1970), Adler (1927), and in particular, Rogers (1951, 1959, 1961, 1962). Both of these sources emphasize peoples' capacity for goodness, creativity and freedom. The current form of humanistic education (confluent education) is particularly indebted to Carl Rogers' developmental, client-centered theory. Rogers emphasized the self-actualized person and a therapy that accentuates empathy, unconditional positive regard and congruence (1951, 1959, 1961). Third force psychology has developed into what is popularly called the human potential movement. Among the movement's many concerns is a renewed interest in the purpose of education. This concern focuses on the affective as well as the cognitive aspects of learning. While some forms of humanistic education have, perhaps rightly, been accused of

neglecting cognitive aspects of education in emphasizing affective aspects, confluent education seeks a balance of the two. Three areas, awareness, response and responsibility, are seen as crucial to confluent education.

From this emphasis on person and feeling has come a number of studies on the affective aspects of teaching, teacher education and educational subject matter as they affect both the student and teacher.

Teachers and Affect

Research on teachers seems to be channeled towards what makes a good teacher, the effect teachers have on students and the possibility of changing teaching behavior. Clark and Peterson (in press) in a review of research on teacher thought processes developed a model of teacher thought and action as a ". . . heuristic device that may be useful in making sense of the literature" (p. 7). The model is divided into teachers' thought processes and teachers' actions and their observable effects. The teachers' actions and their observable effects domain includes areas such as teachers' classroom behavior, students' classroom behavior and student achievement. The teachers' thought processes domain includes teacher planning (preactive and postactive thoughts), teachers' interactive thoughts and decisions, and teachers' theories

and beliefs. This final segment of the model, teachers' theories and beliefs is particularly important to this study. In their review of the teachers' theories and beliefs aspect of research on teaching, Clark and Peterson stated that the available studies were a ". . . small and eclectic collection" (p. 106). Their review revolves around teachers' theories and beliefs about students, in particular teachers' perceptions of the cause of students' behavior (Darley & Fazio, 1980; Duffy, 1977; Peterson & Barger, in press). The emphasis in these studies is on describing teacher attributes through student characteristics and behavior or through the structure and organization of subject matter. These studies do not find a unifying set of teachers' theories or beliefs. Bussis et al. (1976) has shown as well, that even teachers who share a commitment to a specific style of teaching and learning, in this case open education and informal learning, hold a wide variation of theories and beliefs. Marland (1977), Conners (1978) and Elbaz (1981) attempted to isolate implicit principles that guide and explain teachers' behavior. These principles of practice include: the compensation, strategic leniency, power sharing, progressive checking, suppressing emotions of Marland (1977), the suppressing emotions, teacher authenticity, self-monitoring of Conners (1978) and the situational, social, personal, experiential and theoretical orientations

to practical knowledge of Elbaz (1981). Teachers' implicit theories have been compared to those of curriculum developers by Alson (1980, 1981) and Munby (1983). The available research on teachers' theories and beliefs focuses on the explicitly observable in the classroom and is generally related to the interaction between teacher, student and subject matter. None asked for teachers to explore from whence their theories and beliefs came. None was concerned with preservice teachers' theories and beliefs.

Identifying Good Teachers

Extensive research (Bowers & Soar, 1961; Ellena, Stevenson & Webb, 1961; Filson, 1959; Flanders, 1960; Hughes, 1959; Medley & Mitzel, 1958; Smith, 1961; and others) has been conducted with the intent of revealing specific, or failing that, general competencies that would identify a good teacher. None of the studies revealed any competencies or methods exhibited by a majority of good teachers. More successful has been research conducted by Combs (1962a, 1982) and his associates at the University of Florida (Brown, 1970; Dellow, 1971; Gooding, 1964; Van Loan Dedrick, 1972; Vonk, 1970) and by Usher and Hanke (1971) which has shown that good teachers, and others in helping professions, can be identified through the nature of their

perceptual organization. These researchers have shown that a good teacher must have:

> (1) rich, extensive and available perceptions about his subject field, (2) accurate perceptions about what people are like, (3) perceptions of self leading to adequacy, (4) accurate perceptions about the purpose and process of learning, and (5) personal perceptions about appropriate methods for carrying out his purposes (Combs, et al., 1974, p. 22).

In other words, these researchers found that good teachers can be distinguished from poor teachers on the basis of their attitudes, their feelings and purposes and their conceptions of themselves and others.

Teacher Effect on Students

As Gazda (1977, p. 13) said, in the classroom the most significant other is the teacher, who may ". . . either facilitate or retard the emotional and cognitive growth of students . . ." Aspy (1969, 1972, 1975) has shown this is so in that he found a positive relationship between teachers functioning at high levels of interpersonal skills (such as empathy, warmth and genuineness) and high student achievement scores. Galloway (1976) found a way to identify teachers who facilitate or retard student growth through combining verbal and nonverbal behavior in a system he called the Encouraging-Restricting Model. However, MacDonald (1973) has shown that while there are highly significant relationships between teacher personality and teacher beliefs about the teaching process, those beliefs

were not found to be related to their style of classroom organization and pupil control.

Changing Teaching Behavior

There seem to be two views as to whether beginning teachers are influenced by the beliefs of their training institutions. Two studies cited by Braddock (1969) relating to the preparation of teachers in the area of English composition represent one viewpoint. These studies showed that beginning teachers chose instructional procedures which conflicted with what they had been taught in methods courses. These studies indicated that teachers graduating from progressive English education programs reverted to traditional prescriptive teaching patterns. A study by McCaleb (1979) attempted to determine if student-teachers with an extensive background of linguistics (two or more courses) moved toward or away from using linguistics in their student teaching classrooms in relation to the attitude toward linguistics of their cooperating teachers. He found that these linguistic-use oriented student teachers used linguistics if their cooperating teacher advocated linguistics and did not use linguistics if their cooperating teacher did not. So, while according to this study attitudes toward content and

pedagogy can be shaped by coursework, these attitudes are not always sustained or strengthened in the school setting.

Another influential variable in affecting the relationship between the "learning" and "implementing" of knowledge was identified by Kurtz and Kremer (1982), who have shown that there is a significant relationship between measured personality characteristics of open- and closed-mindedness and educational behavior both in simulated and actual teaching situations despite teacher training. They state that it ". . . appears that despite what the training program is assuming that it is conveying to its students, those of different degrees of open and closed mindedness, are perceiving and absorbing the program in a differential fashion, concomitant with their individual personalities" (p. 364).

The second viewpoint is held by researchers who maintain that teacher behavior can be changed by way of instructional programs. Hall et al. (1983) found that an intensive one week inservice experience based on personal meaning can bring about demonstrable behavior and perceptual change on pertinent variables (teacher verbal focusing behavior, locus of control, and attitude toward communicating and interacting) and that these changes persist over time. Combs et al. (1969) found that the key to change lies in the teacher's attitude in that he found a teacher's attitude toward himself is as important as his

instructional practices are in making a successful teacher. Using these findings Combs et al. (1974) developed a teacher-education program at the University of Florida in which students are successfully guided toward becoming "good" teachers. The difference between these successful attempts at changing teacher behavior and the more traditional approaches to teacher education seems to be the degree of self (the concern for the person and his/her beliefs and their effects) that is allowed into the teacher-education program. By allowing and encouraging input from preservice teachers' beliefs, these teacher educators claim that they are making teacher education relevant. As Combs states, "any item of information will affect an individual's behavior only in the degree to which he has discovered its personal meaning for him" (1974, p. 33).

Teaching Reading and Affect

Very little research could be found that has focused particularly on the relationship between teacher attitudes toward self, teaching, and teaching reading. Bond and Dykstra (1967) in an extensive study found that teachers make the difference between good and poor reading programs. Mitchell (1979) also found that student reading performance does in part mirror the nature of reading instruction.

Palardy (1969), studying teachers' beliefs about the probable success of first grade boys in reading, found that boys were less successful in classrooms of teachers who believed they would be less successful than girls and conversely, boys were as successful as girls in classrooms in which teachers felt that boys would be successful. Research in teachers' nonverbal behavior (Galloway, 1976; Rosenthal & Jacobson, 1968; and others) has shown that aspects of the teachers' paralanguage, kinesic and proxemic behavior communicate expectations to students. As well, classroom climate or atmosphere, as established through a teacher's beliefs, has been shown to affect children's attitudes toward reading and reading achievement. Healy (1963) found that fifth graders with poor attitudes toward reading had had initial classroom experiences in which they had been forced to learn to read. Conversely, Carver (1971) found that remedial readers in an approving and accepting atmosphere regardless of method used to teach reading (letter-sound association, oral language discussion, sensorimotor activities, and a reading workbook series), improved in achievement and attitude.

Similar to Hall et al. (1983), teachers' cognitive beliefs of reading have been shown to be changeable through a workshop (Steinruck, 1975). In this study teachers' beliefs about reading changed from defining reading as an exact skill to an ongoing process involving the interaction

between thought and language. As well, beginning teachers have been shown to retain concepts from their undergraduate elementary education courses in reading, but first year teachers retain more than second or third year teachers.

Reading and Affect

Reading is Cognition

As Gates (1949, p. 3) said 35 years ago, "Reading is not a simple mechanical skill, nor is it a narrow scholastic tool. Properly activated, it is essentially a thought process . . . It should be developed as a complex organization of patterns of higher mental processes." Reading is an activity similar to other forms of behavior such as thinking, reasoning and problem solving. Pearson & Johnson (1978, p. 2) say that reading ". . . involves comprehending, interpreting, evaluating and appreciating the written word."

Reading is communication between two people, the reader and the author of what is read. It is, according to Meek (1982, p. 10), ". . . the active encounter of one mind and one imagination with another." This communication involves an interaction between the reader's knowledge and experience and the symbols on the page. The interaction occurs within the reader's mind. Reading is the process ". . . in which the reader's prior knowledge aids the

interpretation of print, and the interpretation of print influences the nature of prior knowledge that is brought to bear in constructing the author's message" (Fagan, 1985, p. 14). Reading is the interactive thinking that happens when a reader attempts to interpret the author's meaning from written symbols.

Reading is Affect

The interaction between print and experience, the thinking and problem-solving, does not happen within a cognitive vacuum. Reading involves both cognition and affect. Not only is reading a form of thinking but it is also a form of feeling. Reading as thinking is subject to the constraints of the reader's affective state and the affective environment within which the reading occurs. The reader's affective state includes the reader's motivation and interest when reading a specific selection but also includes more global aspects of the reader's affective state which guide the reading. Readers' self-concepts, attitudes, beliefs and emotions affect how they read. Gates (1941) and others (Harris & Sipay, 1980; Lang, 1977; Malmquist, 1967; Wattenberg & Clifford, 1962) maintain that children who do not learn to read are often hampered by emotional problems. Gates (1941) estimated that as many as seventy-five percent of non-readers seen in his reading

clinic showed personality maladjustment and that in twenty-five percent of the cases, emotional difficulties were the contributing cause in these reading failures. According to Harris and Sipay (1980), at the Queen's College Educational Clinic over a fifteen year period, close to one hundred percent of the children seen there showed a maladjustment of some kind, and fifty percent of these children were thought by staff to have an emotional difficulty in a causal relationship to a reading difficulty. It is well supported by research that children without a feeling of adequacy, self-confidence and self-reliance will not be good readers. In an intriguing study, Wattenberg and Clifford (1962) investigated kindergarten youngsters to see if self-concept was predictive of reading success to be measured two and a half years later. It was. In fact, self-concept scores were more predictive of reading success than I.Q. scores. Children with a low (poor) self-concept did not learn to read or did not read as well as children with a high (good) self-concept. Reading problems then, may more often be associated with unmet emotional needs rather than physical or cognitive deficiencies. In other words, barring physical damage, a child who feels he can learn to read, will, and a child who does not believe he can, will not read. Purkey says, "The way a child sees himself is the primary force in his academic achievement" (1970, p. 2). Even in the face of positive evidence of his

reading ability, a child with a poor concept of himself, will not accept his new ability and cannot believe himself capable of reading. Several studies state that ". . . students who have learned to expect failure are even likely to sabotage their own efforts when they meet unexpected success" (Purkey, 1978, p. 31). How do such debilitating emotional problems and negative beliefs develop to produce non-readers?

Most influential in children's early years are, of course, parents. By the time children enter school their potential for reading and other competencies have been delimited by their parents and therefore by themselves. How well they succeed at reading has elements of a self-fulfilling prophecy. But at the same time new influences upon self-beliefs begin. Teachers' perceptions now become important influences for children. Not only the teacher's feelings about children and their ability as individuals, but also teachers' beliefs about themselves, about children, in general, about teaching, about reading and teaching reading come into play. How a child's and teacher's beliefs interact set the stage for the child's reading development. Researchers (Purkey, 1970, 1978; Quandt, 1977) suggest that enhancing self-beliefs is a prerequisite to teaching reading. Implicit in Holdaway's (1979) approach is this same assumption. Backing up this

position, changing self-beliefs through counselling has been shown to produce more reading improvement than remedial reading instruction (Ephron, 1953; Lawrence, 1973).

Teachers' self-beliefs, teaching and reading beliefs set the environment, or situation in which children learn to read. The degree of challenge, freedom, respect, warmth, control and success a teacher creates within the classroom determines the parameters within which children learn. These parameters are a reflection of a teacher's beliefs of self, teaching and reading.

A Framework for Understanding Belief Systems

A belief system is a network of perceptions, concepts and feelings, both conscious and unconscious, that guides an individual's intentions, actions, reactions and interactions. There have been numerous attempts to group attributes within this network. According to Shavelson et al. (1976) beliefs have seven critical features. Beliefs are a diversity of experiences 1) organized or structured into a cultural category system and 2) multifaceted to reflect that category system. They form a 3) hierarchy from individual experiences in particular situations to general self-beliefs, and are 4) stable in relation to the specificity or generality of the belief. Beliefs are 5) developmental, moving from global and undifferentiated

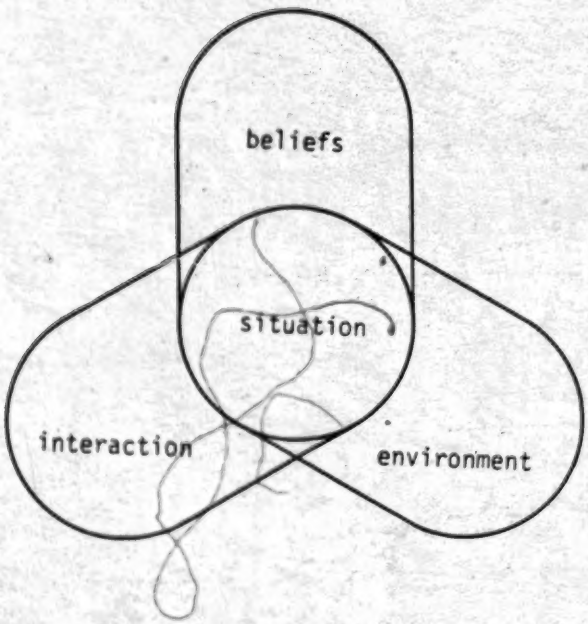
to more specific and differentiated. They are 6) evaluative, being judged against absolute, relative or perceived standards. And finally, beliefs are 7) differentiable, being influenced by an individual's specific experiences.

The belief system of an individual includes both personal and situational beliefs. Beliefs, being influenced by the people and surroundings one experiences, continue to develop and change throughout life. Underlying all of an individual's behavior are some beliefs that may be considered core beliefs. These beliefs are core in that they are nuclear and transcendental and once established they affect every aspect of an individual's existence. If for example, an individual believes in trust--that all people should be trusted, then this belief will color all actions where trust is a factor and when trust appears to be betrayed, the individual will seek ways to rationalize this experience so that the belief in trust remains immutable. Other beliefs are situational in the sense that the belief held is relative to a particular situation. If trust is a situational rather than a core belief, then a teacher may trust teacher education instructors to provide adequate preparation for teaching, but may not trust a financial company with his/her money for investment. Situational beliefs are dependent upon the nature of the

situation, the personnel involved and the nature of the interaction that takes place.

A belief system also includes beliefs about self and about everything outside the self, the environment. Self-beliefs have been divided into three characteristic elements: 1) the extant self--how the individual sees himself, 2) the desired self--how the individual would like to be, and 3) the presented self--how the individual shows himself to others (Rosenberg, 1979). Self-concept is the term often used to describe these self-beliefs. As well, these self-beliefs have been variously termed by researchers as characteristics, images, habits, expectancies, abilities, inner nature, ideas, concepts, understandings and temperament.

Beliefs about the manipulation of environment and experience to achieve a goal range from what the participants' roles are thought to be to whether the task will be accomplished. How one is expected to behave, one's role, part or function in a specific task is learned through enculturation. For example, preservice teachers perceive their role in the task of teaching children to read through their exposure to a wide variety of teachers, their own learning to read experiences and their teacher-training experiences. The following diagram provides a framework for understanding an individual's belief system. Each component will be discussed in turn.



A Framework for Belief Systems

Figure 1

Beliefs

Beliefs control lives, from the most important to the most minute actions and decisions made by a person. Beliefs determine what one is, what one could or should be, what one presents for others to see. There is a tendency in research and especially in commonly accepted conventional knowledge to view beliefs as only one small part of a person's life. This is the "I believe in God,

taxes and death" idea of belief. In this view beliefs are doctrines or dogmas to live by. A second view of beliefs is that they encompass the entirety of one's life. This latter perspective is adopted in the present study.

Beliefs are determined by both heredity and environment. "How people perceive is affected by the bodies in which they travel about" (Combs, 1982, p. 41), and by the makeup of their human brain. Restak (1979) discussing psychobiology, says that the brain has three basic process patterns or systems differing chemically, structurally and in evolution, each of which has its own way of perceiving and responding. Affective feelings derived from one of these patterns ". . . provide the connecting bridge between our internal and external worlds and, perhaps more than any other form of psychic information, assures us of the reality of ourselves and the world around us" (p. 52). This brain system "contributes to a sense of personal identity integrating internally and externally derived experiences" (p. 52). Brain and body, internal and external, senses, size, mobility all affect how life is viewed. The human brain can be thought of as "an information processor with a continually changing internal structure that is slowly being constructed over the span of a lifetime" (Restak, 1979, p. 236). This process begins when parents first hold a newborn. Babies

are taught who they are from that first interaction. Heredity and environment, the given and the learned, work together to produce beliefs.

A person's physical, mental and emotional aspects do not function separately but intermesh and collaborate as parts of a whole. Restak states that people are ". . . simultaneously and indivisibly mind and body" (p. 218) in a "deep structural ambiguity" (p. 219). A person is one self with internal and external representation which he says may be thought of as similar to the Necker cube, an object with one surface but with two deep representations. Kelly (1962, p. 14) says ". . . it is necessary . . . to make clear the fact that the physical body and the psychological self do not constitute a duality, even though it is necessary to speak of them one at a time. The organism is unitary in its operation. There is no body apart from personality, no psychological self without a body to inhabit. What affects one affects all." What people select to believe about one part of themselves or the world they live in enhances or limits their behavior and their self. These beliefs form a surround, a boundary, or, at an extreme, a barrier to protect the self (Kelly, 1962).

Beliefs are built from perceptions of the environment (Combs, 1982). Of all the thousands of bits of information in the "perceptual field" (p. 39) at any moment, only a few are selected as personally meaningful. These choices can

be stable and constant or changeable, easily giving way to other choices. Choice seems to be made on the basis of past experience and the unique purpose of the chooser (Combs, 1962a, b, 1982). Perception is the ". . . stuff of growth for the personality, and it builds attitudes, habits and knowledge. The perceptual stuff of growth provides the experiential background from which we operate" (Kelly, 1962, p. 13). Behavior is directly related to how things seem (are perceived) to a person at a particular moment. What seems to be, what is perceived, is the same as a person's concept of self and the world around. Researchers (Alexander & Filler, 1976; Combs, 1982; Patterson, 1977; Shavelson et al., 1976; and others) define self-concept simply as perception and belief. Alexander and Filler (p. 6) say that "self-concept may be defined as an individual's perception of himself; that is, what he believes he is."

Another characteristic described by researchers (Beatty, 1969a, b; Combs, 1962a, b; 1982; Ephron, 1953; Kelly, 1962; Maslow, 1962; Rogers, 1962) as necessary to beliefs is a balance between opposites. This balance implies a continuum rather than the dichotomy usually envisioned. Some of the qualities mentioned by researchers include openness/defensiveness, adequacy/inadequacy, enhancement/withdrawal, gratification/frustration, spontaneity/control, process/immobility, trust/doubt and

intactness/impairment. This most significant human characteristic, the very center of a person's experience based on what seems to be, regardless of the label given, is the totality of one's beliefs about self and world.

Bipolar versus dualistic beliefs. A continuing controversial theme in research is whether the dimensions of beliefs are bipolar (opposing extremes) and/or dualistic (two irreducible matched elements). Following Rokeach (1960, 1965, 1973) some researhcers (Barker, 1963; Hansan, 1974; Izzett, 1971; Ray, 1982; Thompson & Michel, 1972) maintain that beliefs are of a bipolar dimension of open/closemindedness that can be measured on an authoritarian/nonauthoritatian scale. This bipolar dimension is free of ideological, religious or economic bias. As well, some researchers have concluded that personality is the most important determinant of an individual's ideology.

Barker (1963) found that dogmatism is related to a particular position on the political spectrum and that people holding rightist beliefs are more dogmatic than those holding leftwing beliefs. Looking at attitudes toward the Vietnam War, Karalienic and Wilson (1969) found that dogmatism was significantly related to attitudes to that war. Izzett (1971), also investigating attitudes toward the Vietnam War through administering a self-report

questionnaire and Adorno's F-Scale (1950) to university students, some of whom actively demonstrated against United States involvement in Vietnam, concluded that authoritarianism is related to ideological attitudes, in this case attitudes about the war. Thompson & Michal (1972) trying to confirm Rokeach's claim that the Dogmatism Scale is a measure of general authoritarianism, compared responses of 379 undergraduates on the F-Scale, D-Scale and Political conservatism and Christian traditionalism scale concerning political and religious conservatism and mental ability, concluded that authoritarianism can be seen as the reciprocal of an individual's breadth of perspective as both scales (F and D) were related to Christian traditionalism. Hasan (1974) found that unlike the F-Scale, the D-Scale showed his Leftist subjects to be less dogmatic than the Rightists.

Conversely, some researchers (Bails & Guller, 1970; Eysenck, 1976; Kerlinger, 1967) maintain that beliefs are not only bipolar, but also dualistic in an orthogonal relationship (related in a perpendicular manner). Kerlinger (1967) basing his theory on Rokeach says that ". . . social attitude referents (private property, religion, civil rights) are differentially critical (relevant) for different sets of individuals" (p. 110). He says that social attitudes are dualistic in a orthogonal relationship due to ". . . a press toward dichotomizing

referents into criterial and noncriterial and to the culture that offers two main ideologies (liberalism and conservatism)" (p. 111). This is a restructuring of the domain rather than addition of dimensions. Eysenck (1976) using radicalism/conservatism and tough/tendermindedness as dualistic perpendicular dimensions for his P-Scale found, contrary to his expectations, that authoritarians were introverted and nonpsychotic rather than extraverted and psychotic. As well, he could find no attitudes that were peculiarly tough or tenderminded. Bails & Guller (1970) again studying attitudes toward the Vietnam War, found that there was an inverse relationship between dogmatism and opposition to the Vietnam War.

More recently, researchers were questioning if beliefs were limited to bipolarity or dualistic orthology. Ray (1982) administering a set of items to determine if there is a dimension of libertarian/authoritarian attitudes orthogonal to radicalism/conservatism, concluded that there was no real evidence of the second dimensions, and that authoritarianism is a personality variable only. He says (p. 41) that there ". . . is certainly no 'one true' structure of social attitudes, merely different structures that explain more or less of the common variance in more or less useful ways." Miller (1974) using humanist/scientist and pupil-centered/teacher-centered dimensions has recently

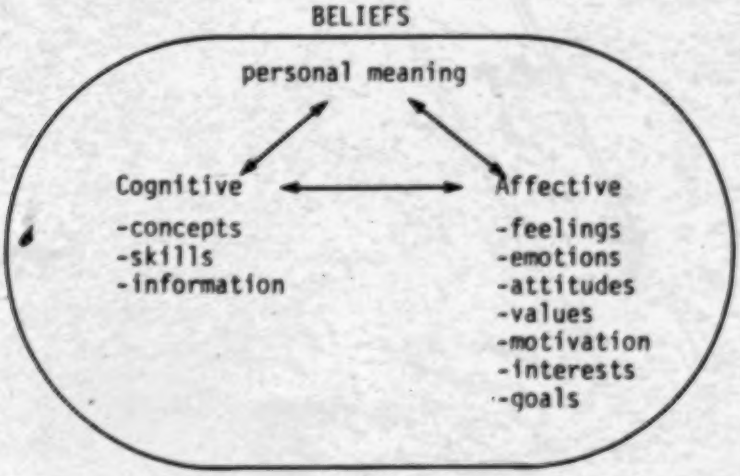
concluded through factor-analysis that the humanist/scientist dimension of this relationship was not viable (personal communication, 1984). Birenbaum & Zak (1982) have as well concluded that neither approach, bipolar unidimension nor dualistic orthogonality explains a basic structure of beliefs toward social issues. He criticizes not so much the theories as the use of specific attitude statements, the way statements are phrased (positively or negatively), possible bias of item sampling, and the particular statistical methods of factor extraction and rotation.

It seems that this concern in social attitude research is at a stalemate, perhaps because of inappropriate research techniques but more probably due to an inadequate paradigm for aspects of the theories, themselves. Perhaps general or specific content characteristics are inappropriate. Perhaps a more process or systems oriented approach might reveal the situation in a truer light.

Cognitive and Affective

Beliefs encompass both affective and cognitive knowledge. Both kinds of knowledge are interconnected to produce personal meaning--beliefs. Each interacts with and overlaps the other, shape and is shaped by the other. As expressed in humanistic/confluent thought, the affective cannot be separated from the cognitive. Both are necessary

to form a holistic, fully-functioning person (Combs, 1962, 1982; Maslow, 1962; Quandt, 1977; Rogers, 1962). Their interconnectedness might be diagrammed in the following way:



Belief Interconnections

Figure 2

Cognitive versus affective beliefs. A major concern of researchers seems to be the question of dominance of either the cognitive or the affective domain in behavior. Zajonc (1980) says that while most contemporary psychology research regards affect as postcognitive such is not the case, that in fact, affect is parallel with and/or precedes cognition. He bases his hypothesis in part on Wundt, who in 1907 said that ". . . before anything is perceived of

the ideational elements . . . affective elements force themselves into the fixation point of consciousness," that "the clear apperception of ideas in acts of cognition and recognition is always preceded by feelings" (p. 243-244). Zajonc goes on to say that in nearly all cases, while feeling is not free of thought nor thought free of feeling, he views affect and cognition as two separate and partly independent systems. The processing of the two systems is different as well, whereas cognition is expressed in a constantly growing verbal skill, affect is closer to a motor skill and is often encoded in visceral or muscular symbols as well as words. He concludes that "anything at all can be said and thought with various degrees of precision, and these things can be said and thought in an infinite variety of ways. But there are only a handful of emotions and feelings that can be felt, and they can be felt in only some few, very constrained ways" (p. 170). There is a concern on the part of this writer that Zajonc has confused being able to put a word to an emotion as a way of counting emotions, therefore sees so few. Perhaps there are just as many or more nuances available emotionally as there are cognitively, the lack is really a cognitive or linguistic lack--a lack of descriptive words. Zajonc does go on to say that "The evolutionary origins of affective reactions that point to their survival value, their distinctive freedom from attentive control, their

speed, the importance of affective discriminations for the individual, the extreme forms of action that affect can recruit--all of these suggest something special about affect" (p. 172).

Not only does affect precede cognition but according to Hurst (1980) affect and cognition exist in a hierarchical relationship. The object of this hierarchical relationship is to ". . . lead to the mastery of a given terminal goal" (p. 293). Using Ordering Theory (a statistical method for determining linear and nonlinear hierarchies among intertask pairs) Hurst found that cognitive skills and attitudes are integrally related and that the hierarchy that developed ". . . suggests that lower level affective behaviors provide a stimulus for certain cognitive learning" (p. 301). Hurst's hierarchy consists of 1) an affective awareness leading to attitudinal development, 2) a general knowledge and basic operating skills learned, and a strong affective commitment and defense of their worth, 3) these skills developed, and the affective commitment refined, plus concepts, higher order rules added and attitudes strengthened, and 4) all knowledge refined and used with strong commitment. In his view, cognition not only comes after affect but is dependent upon it and cannot be developed nor refined without a constant affect component.

O'Mally (1981) refutes an affect before cognition conception of attitude, maintaining that affect can never precede cognition. He calls on anyone to conceive of a single instance in which affect precedes cognition and to devise an appropriate design for testing such an instance. He admits that the emphasis on emotion which Zajonc brings to attention through his theory is important but that ". . . the utility of pursuing a particular theory which maintains that affect can sometimes be precognitive remains questionable" (p. 14). As for Zajonc's statement on the constant growth of cognition versus the "handful of emotions and feelings" that are felt in ". . . only some few, very constrained ways" (Zajonc, p. 170), O'Malley refutes this assertion with Wittgenstein's (1968) statement that we lack precise labels for internal sensations because public language terms cannot have private meanings. Instead, we acquire the meanings of affective terms through usage in particular contexts and with a background of relevant cognitions and behaviors.

Sonnier (1982) has built a model of social attitude behavior on the assumed equal relationships of the cognitive, affective and psychomotor domains, all based in the subconscious. Input in the model is sensory (affect), output is overt behavior (cognition and psychomotor). He says that while the affective domain is a function of the right brain, and the cognitive a function of the left,

". . . stronger evidence indicates the equal and important roles of both hemispheres in the learning process" (p. 12). For Sonnier, affect, cognition, and motor activities are equal and occur in a holistic organization of the three domains.

While some researchers maintain that affect is predominant and others that cognition is, yet others see the two aspects of social behavior as either parallel or holistically coordinated. None of these views seem to be more than a rehashing of previous research and opinion. Sherif (1980) warns against this kind of theorizing and research quoting LaPiere (1934) as to the worth of studying human behavior in actual social situations. Sherif says that in a society ". . . where measurement of any kind is considered prestigious" (p. 10) operational definitions, value-free aloofness, mathematical models and laboratory experimentation does not provide a research route that will yield results for social attitude behavior research.

Cognitive beliefs. Knowledge includes the personal understandings, concepts, skills and information learned through personal meaning that affect behavior and is accompanied by feelings. Wyer (1977, p. 260) says knowledge refers ". . . to a collection of propositions each of which is held to be true with a certain probability. To this extent, knowledge about an object may

be conceptualized as simply a set of beliefs." As well as knowledge itself being a form of belief, belief about one's capacity for knowledge, or intelligence, affects how a person tries. Those that try are ". . . regarded as intelligent, while the reluctant ones suffer by comparison" (Combs, 1982, p. 46).

Affective beliefs. When perception (beliefs) become personally meaningful they engender feelings (Combs, 1982). Quandt (1977, p. 5) states that "feelings are the direct experiencing of any phenomena at a given time." Feelings, then, are an aspect of beliefs that vary in strength of pleasant or unpleasantness ". . . dependent on the personal meaning the matter being acted upon has for the behaver" (Combs, 1979, p. 160). Feeling is a process which makes possible growth and determines what gets incorporated into future behavior (Beatty, 1969b). Feeling is said to have two dimensions, depth and breadth (Greer, 1972). "Depth refers to the intensity, the degree of experiencing at a given moment, while breadth denotes that which is felt, the product of feelings--emotions" (p. 387).

An emotion is the psychological product of feelings, which is an indicator of the importance of events to a person. Emotions include hate, anger, sympathy and love (Combs, 1979; Quandt, 1977). Combs (1979, p. 161) says that, as well, emotions are ". . . not a cause of behavior

. . ." but ". . . a state of readiness that accompanies any human experience, a kind of acceleration that makes appropriate action possible." As specific emotions are ". . . associated with a person, condition, event or object, attitudes and values are formed" (Quandt, 1977, p. 5).

An attitude is an inner stance of approach or avoidance, for or against a person, object, etc. Attitudes may also be a stance for or against the source of information about the person, object, etc., for or against the situation in which the information is received, and the receiver of the information himself (Alexander & Filler, 1976; Quandt, 1977; Wyer, 1977).

While an attitude is a position held about a person, object, etc., a value is a ". . . personal judgment of the relative worth of something or someone" (Quandt, 1977, p. 5). Values are determined by previously formed beliefs including generalized beliefs about the world and the laws that govern it (Wyer, 1977). Values held tend to make a person feel more adequate and bring pleasant feelings (Beatty, 1969b). Values form a philosophy of life, a religion or religion-surrogate which Maslow (1962, p. 42) has called the ". . . cognitive need to understand."

Motivation describes ". . . what energizes a person and what directs his activity" (Gage & Berliner, 1980, p.

367). Motivation has been described as one's intentions (Lafrancois, 1982), as emerging needs and striving for satisfaction (Maslow, 1970), as positive attitudes about learning (Quandt, 1977) and as being in a fundamental relationship with emotion (Fair, 1977). Individuals have styles of motivation as distinct as their style of relating to others, learning or thinking. Motivation is the striving necessary to reach a goal and includes use of curiosity, exploration, activity, manipulation, mastery or competence and a need for stimulation (Ausubel, 1972). What activates this striving is interest.

Interest is an internal condition prior to behavior, a readiness or predisposition to action (Ohles, 1972) which J. Dewey (1956, p. 15) called an ". . . attitude toward possible experiences." Interest affects perception of the situation in that it is involved in the selection of stimuli that a person heeds and it involves the concern or attention given to something. Interest is both the choice of attention and the attending. Interest leads to completion of goals.

Goals are desires, expectancies, purposes. In any situation goals may include those concerning the immediate situation at hand and those concerning more overarching core beliefs. Goals can vary from the ultimate end goal of every act, self-enhancement (Standford & Roach, 1974) to completion of a specific task in a particular situation.

According to Buhler & Allen (1972) the self-enhancement end goal includes four basic tendencies: 1) personal satisfaction, 2) self-limiting adaptation, 3) self-expression, and 4) integration or order-holding. These four tendencies affect all aspects of life, which would include all specific situations. This self-enhancement end goal is the same as the self-realization of Horney (1950) or Fromm (1941), the self-actualization of Maslow (1970), the growth process, in which potentials are brought to realization, of Rogers (1951), and the self-transcending and fulfilling a personal meaning of Frankl (1969).

On the other hand an immediate goal can be seen as "an aim or guide for intermediate decisions" (Zander, 1980, p. 213), or more generally as a "desired end result of activities conducted as a part of a situation." Deutsch (1980) says that any goal is affected by the type of interdependence (positive to negative) among the goals of the people involved and the type of actions (effective to bungling) taken by the people involved. In other words the completion of the task is affected by how closely the involved individuals' goals match and by the actions that those individuals take. It would seem that the two aspects of goals seen by Deutsch (1980), 1) positive to negative interdependence and 2) effective to bungling action, would interact with both situation and core beliefs.

Core beliefs. According to the literature (Combs, 1962a, b; 1979, 1982; Purkey, 1970, 1978; Quandt, 1977; Rosenberg, 1979; and others), beliefs, depending on their importance to the individual, can vary in intensity from holistic overarching beliefs which are stable basic beliefs that affect every area of life to beliefs that can fluctuate with each specific circumstance. In this study holistic stable beliefs are termed core beliefs. Fluctuating circumstantial beliefs are termed situational beliefs.

Looking at Shavelson et al.'s (1976) seven critical features it seems that they reflect these two ends of the continuum, core and situational beliefs. For example, Shavelson says that beliefs form a hierarchy from individual experiences in particular situations (situational) to general self-beliefs (core) and that their stability is dependent on the specificity (situational) or generality (core) of the belief. All of Shavelson's critical features support the position that some beliefs transcend any situation and others apply only under unique circumstances. Core beliefs, affecting every aspect of life, govern behavior whether it is physical, mental or emotional.

Core beliefs are a person's own ways of behaving stemming from the kind of person he/she is (Beatty, 1969b).

Researchers explain core belief as a construct, a definition people create of who they are at all times, which is useful in predicting and explaining how they act in general, rather than as a physical entity lying inside the individual (Bogdan & Biklen, 1982; Shavelson et al., 1976). This definition is not unidimensional.

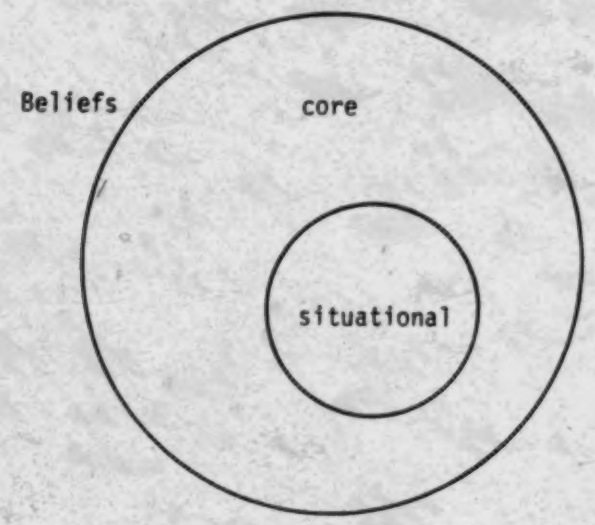
An Olympic athlete is not one of the best until he believes he is the best. One who is a failure is not such until he believes that he is.

> The world is full of people who believe that they are only X much. As a consequence that's all the much they do. Other people, seeing them behave so, conclude, "Well, that's an X much person," which only proves what the person believed in the first place (Combs, 1982, p. 46).

What are perceived as physical, mental or emotional capacities become personal limits.

Situational beliefs. Situational beliefs are temporary states that represent short cycles of arousal (Gage & Berliner, 1980) based on long-lasting core beliefs and the situation at hand. An assortment of feelings, attitudes, values and knowledges are tapped in any specific situation depending on their importance to the current circumstances. Situation beliefs are not independent of core beliefs but are instead selected reflections of or at least are congruent with core beliefs, that have surfaced and are relevant to a unique situation. The relationship

between core beliefs and situation beliefs can be diagrammed in the following way.



Core and Situational Beliefs Relationship

Figure 3

Predicting belief change. A fruitful line of research is concerned with the predictive utility (Andrews & Kandel, 1979; Kahle & Berman, 1979) and the change precipitating practicality (Aronson, 1979; Grube, 1982) of beliefs and whether these changes to a person's beliefs are central.

Beliefs as predictors of behavior are useful only when the measures of belief and behavior show a high degree of correspondence (Ajzen & Fishbein, 1977). Variables such as time, subject commitment and self-awareness, and the orientation of the attitude scales used (affective were more predictive than cognitive), affected the predictive

accuracy of beliefs. Fishbein & Ajzen (1980) concluded that the best predictor of behavior was the actor's intention (based on beliefs and subjective norms) to perform the behavior. Triandis (1977, 1980) goes on to say that future behaviors can be predicted from a combination of intentions and habits (past behaviors) weighted by psychological arousal and facilitating conditions in the environment. The more the behavior is a habit the less important is intention in predicting future behavior. Direct experience (Regan & Fazio, 1977), and watching and empathizing with someone having a direct experience (Fazio, Zanna & Cooper, 1978) with the belief object are better predictors of future behavior than beliefs formed without such experiences.

Aronson (1979) has developed a semantic differential instrument that can be used to measure both outcome and process by evaluating or monitoring belief change. Three factors representing over 60 percent of the total variance are 1) general-evaluative (global, goodness), 2) active-independence (initiative, self-confidence, assuredness), 3) passive-acceptance (states of being as opposed to evaluation or action). These factors although worded differently seem to be very like Lobel's (1982) general, self, and social norm beliefs. He suggests that these different types of beliefs can predict certain different

types of behavior. As Jaccard and King (1977) say behavior intentions can be viewed as the logical conclusion of beliefs. Or as Grube (1982) concluded, basing his research on Rokeach's theory of cognitive and behavioral change (1973), beliefs cannot be manipulated in whatever direction desired by the experimenter. Any changes in belief are under the control of the subject and embedded in his beliefs. As Ferguson (1980, p. 112) says, "A belated discovery, one that causes considerable anguish, is that no one can persuade another to change. Each of us guards a gate of change that can only be unlocked from the inside" (Ferguson, 1980, p. 112). Belief changes, whether core or situational, are determined autonomously through self-governed action and spontaneous creative expression.

Environment

The environment is the spatial-temporal-social setting in which an encounter takes place. For all participants the environment is any aspect that is outside themselves. The environment includes physical and cultural aspects as well as all other humanity.

Physical aspects. The physical aspects of a situation include space, time, and artifacts. Space, or proxemics, in the physical environment refer to territory or personal space (Knapp, 1972). Territory is usually a fixed or

stable geographic location in which individuals claim a particular part for themselves and which others know when to avoid. For example, students do not invade the space around a teacher's desk without invitation. Personal space is like a bubble surrounding a person that can expand and contract. Hall (1969) has defined zones of personal space from the nearest, touching, to a distance not allowing two-way communication. He calls his zones intimate, personal, social and public distance. In North American culture intimate distance begins at touching another person and continues out to about 45 centimeters. It is used by people who are emotionally close and most often in private for caressing, comforting and protecting. When people are forced into invasion of another's intimate space as in crowds in buses or elevators, they try to draw away by tensing muscles and avoiding eye contact. Personal distance stretches from about 45 centimeters to one meter. This is the distance of most conversations. The contact between people is reasonably close but less personal than intimate distance. At personal distance one is kept at arm's length. Social distance is from about one meter to four meters. This is the acceptable distance for business encounters, for two workers talking or for sitting from the boss as he/she stares across the desk. Public distance is from about four meters outwards. This distance is what

most teachers use in a classroom or auditorium. In this encounter two-way conversation is almost impossible.

Another aspect of the physical environment is time. While time may be thought of as static, cultural influences have affected the conception of time so that "time is money," "time is running out" in our society. Time is formally or informally structured and at the appropriate moment an encounter will be concluded by leave-taking behavior. Response-time is also important in that the amount of time participants are willing to wait or find necessary for response influences the situation. Finally, basic body-time orientation varies. Some individuals are early risers, others are evening people. Any encounter will be affected by this bodily time orientation.

A third aspect of the physical environment is artifacts. Artifacts refer to objects within the environment. The design of architecture, room furnishings and decorations all affect participants within the situation. Lighting, temperature, sound, and being surrounded by impersonal or personal meaningful objects affect the situation as well.

While all three physical aspects of a situation may seem beyond an individual's control, on closer observation it becomes obvious all three, space, time, and artifacts, are heavily colored by the particular culture.

Personal aspects. The personal aspects of the environment refer to all the participants in a situation. In relation to each other they may be higher or lower in prestige, dominant, subordinate or equal. By being involved, each participant perceives the situation in terms that ". . . reflect their cultural backgrounds, their social roles and positions" (Sherif, 1976, p. 26). The location, physical and cultural, the other individuals, all affect the actions of each individual. "His or her actions, in turn, become part of the situation for the other participants" (p. 26). Gearing (1976) lists four concepts that can affect a participant's perception of the situation: 1) a sense of the setting to help define a particular encounter as to its kind, 2) a sense of the nature of the world around them, 3) a sense of the ways people are sorted into categories of social identity, and 4) a sense of the implied agenda of the situation. Location, general background knowledge, social rank and expectation all affect how each participant acts, reacts, and interacts in any situation.

Cultural aspects. A third aspect of the environment is cultural. A culture embraces all that people do and know, and the things that they make and use. Spradley (1980, p. 6) says that culture is ". . . the acquired knowledge people use to interpret experience and generate

behavior." Other researchers would add that there is an ". . . interaction between culture and the meanings people attribute to events" (Bogdan & Biklen, 1982, p. 35). The boundaries of our actions are set out by cultural rules that define roles, expectations of others and the social norms that define how each person should or should not act in any situation. These rules for appropriate behavior and role relationships are manifest through verbal and nonverbal behavior. Both kinds of behavior allow individuals to express and interpret their perceptions of the situation.

Interaction

Psychobiology is just now verifying the intuitively known reality that man "is truly himself only when he's interacting with his fellow man" (Restak, 1979, p. 161). Being "himself" for Restak (1979) means not only interacting socially but also mentally. He says that one's consciousness ". . . depends on the establishment of communication with other conscious creatures" (p. 350). Or as Piaget (in Gruber & Voneche, 1977, p. 97) states, ". . . only by means of friction against other minds by means of exchange and opposition does thought come to be conscious of its own aims and tendencies." Much then of what is learned about the self (self-beliefs) grows out of socialization or interaction with others. In these

encounters individuals either compare themselves with others directly or indirectly, or, learn about themselves from the reactions of others (Stanford & Roack, 1974). This kind of learning is neither formal nor explicitly intentional but is instead an active reflection of perceptions and concepts held in common within the culture (Simpson, 1977). These comparisons and reactions are part of the sharing of behavior governed by tacit sets of rules from which guidelines are formed to organize self and to pattern interactions.

Weaver (1981) says that any interpersonal communication (interaction) includes eight characteristics. These interactions: 1) include two or three people,[1] 2) involve direct feedback, 3) need not be face-to-face, 4) need not be intentional, 5) produce some effect, 6) need not involve words, 7) are affected by the context, and 8) are affected by physical and psychological noise. People (senders and receivers), a message (verbal or nonverbal) and effects (mental, physical or emotional responses) are all necessary for interaction to take place.

Factors that will influence the kind of interpersonal communication that will occur in any interaction include,

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[1]Rather than limiting an interaction to two or three people as does Weaver, in this study an interaction includes two or more participants.

according to Stanford and Roack (1974), the participants' expectations and personal needs, levels of threat, trust, security and openness, messages beyond words, verbal meanings and understandings, and the psychological distance and meaning of the participants.

In any interaction there are two extremes of interpersonal communication that can take place. "We can exploit (people) and treat them as nonhumans, or we can love them and treat them as our brothers" (Stanford & Roack, 1974, p. 38). Individuals can treat each other with either a ". . . information exchanged and interpreted accurately" or with a ". . . mutual recognition of being understood and understanding" attitude (Millar & Millar, 1976, p. 13). This choice in the way individuals deal with each other in an interaction is always possible. Buber (1958) describes these two extremes as 1) the I-It relationship which is a subject-object relationship in which people are dealt with in terms of their usefulness, category or connection, and 2) the I-Thou relationship which is characterized by mutuality and directness and in which the participants are confirmed as humans. In psychological terms, Rogers (1961) says congruence leads to empathy and positive regard (toward I-Thou), whereas incongruence leads away from empathy and positive regard (toward I-It).

As well as a mutuality or subject-object orientation, the extent of shared meaning can vary. While shared meaning (I see it, you see it, we both see the same thing) seems to be implied in a definition of interaction, it does not necessarily happen. Again there is a possible continuum of shared meaning. Shared meaning may not occur because of differences in personal needs, purposes, backgrounds, attention levels and perceptive abilities of the participants. Also, interactions are content-bound and the content may appear different to the participants. Two people sharing meaning on other topics may not necessarily share meaning on the one at hand. Even if the participants in an interaction both perceive that they share meanings they may in fact not be doing so. In other words, participants may think they understand each other, have communicated and are in agreement, but have really misunderstood each other. Any interaction then, can facilitate and encourage or inhibit and discourage personal growth and self-belief.

Cultural rules for communication and socially appropriate verbal interaction have been described by Halliday (1974), Hymes (1972, 1974) and others. These rules are the bases of sociolinguistics. In this view verbal behavior (language) has evolved to serve social functions which include the more generalizable aspects such as establishing and maintaining the individual's social

roles, familiarity and distance, various forms of boundary maintenance, and types of personal interaction; and aspects more specific to the type and setting of a situation. Halliday (1974, p. 35) says that language is ". . . a set of socially contextualized resources of behavior, a meaning potential that is related to situations of use." Three aspects of discourse: field (what the participants are doing), mode (what function language is being used for) and tenor (the relationship of the participants) combine to determine the register or variety of language selected that is appropriate in different types of situations (Halliday, 1974; Hymes, 1972, 1974). When register is combined with the individual differences of participants such as their unique idiolect (including temporal, geographic, social and idiosyncratic aspects) and repertoire (all the social roles a person acquires that represent the present social self), a particular style of language appropriate to a particular situation develops. Style which can be consultative, formal, frozen, casual or intimate (Joos, 1967), suits the occasion at the same time it defines the occasion. Hymes (1972, 1974) calls this combining of social and individual uses of language, communicative competence.

Cultural rules expressed in nonverbal behavior have been described by such writers as Ekman & Friesen (1969), Galloway (1976), Hall (1969), and Knapp (1972). With the

exception of the universality of seven basic facial expressions and the paralanguage that possibly attends them, a person's nonverbal behavior is learned through culture. Nonverbal behavior is continuous; there is no time in any situation when nonverbal communication is not taking place. Both linguistic and emotional meanings are transmitted through nonverbal communication. Linguistically, nonverbal communication can reinforce, amplify or contradict the meaning of what is said. It regulates the flow of conversation and interaction. Emotionally, nonverbal communication is learned before speech. Most affective meanings can be expressed with more clarity through nonverbal communication than through words. There are a few ritualized patterns with particular culturally agreed upon meaning in nonverbal communication referred to by Ekman and Friesen (1969) as emblems; however, most nonverbal communication is dependent on context. The meaning transmitted can be ambiguous because of the selectivity of people's perception and the idiosyncracy of one's nonverbal behavior. Nonverbal behavior can also be ambiguous because its meaning is situation-bound and changes over time. The human body transmits nonverbal behavior through posture and body orientation, gestures, facial expressions, gaze and paralanguage, all of which can be used separately or in combination. While both the verbal and nonverbal behavior

of individuals are important, it is the combining of the two that facilitates a more complete communication.

Situation

A situation is a particularized instance encompassing an overlap of environmental factors, the participants and their interaction. While all three components are involved in any situation not all possible aspects of each component are included in any one situation. Rather, of the totality of possibilities only relevant aspects of each component are perceived and utilized by each participant in each situation, and within any situation the presence of aspects from one component affect those of another. What an individual believes affects all around him; affects how he perceives and affects the situation--the environment, the interaction, himself and other participants.

A situation is the axis, the focus, within which the various components come into contact in a specific spatial-temporal and social setting (Millar & Millar, 1976). A situation is the pivot, the interface for each participant's beliefs, for interaction between participants, and for environmental influences. Within a situation individuals are able to set up expectations about what to perceive, what interpretations of verbal and nonverbal messages to make, what relationships are most

likely to develop, and how to behave (Millar & Millar, 1976). In other words, an individual makes sense of what is happening at any moment by becoming cognizant of all, internal or external, that is impinging on him and relating to his beliefs those impinging elements by way of his expectations. Conclusions drawn from these expectations are affected not only by what the involved individual is experiencing at that moment but also by the beliefs learned from past experiences brought to the situation (Stanford & Roack, 1974). A situation, then, is a moment in time and space, affected by the past and affecting the future of each participant.

Summary

Research on affective aspects of teaching, teacher education and reading present conflicting results. It seems good teachers cannot be distinguished by their proficiency or competencies of teaching, but can be on the basis of their attitudes, feelings and conceptions of themselves and others. Teachers, via their interpersonal skills and nonverbal behavior, can affect student achievement scores but conversely, teachers' beliefs are not related to their classroom organization or pupil control. While some research indicates that teacher behavior can be changed by instructional programs and that the key to behavior change lies in the teacher's attitude

toward self, most studies have found that beginning teachers tend to be more influenced by the school environment than by their previous educational institution training when imparting their knowledge and beliefs to students.

Reading is an interactive thinking process between the reader's background knowledge and the print on the page. Reading is affected by self-concept and other beliefs. Children's success at reading is affected at school by teachers' beliefs and the environment they create.

Beliefs are a network of perceptions, concepts and feelings that direct intentions, actions, reactions and interactions. Beliefs are affected by heredity and environment and are built from selective perception of the environment. Beliefs are cognitive and affective but all have personal meaning. Cognitive beliefs include knowledge such as concepts, skills and information. Affective beliefs include emotions, attitudes, values, motivation, interest and goals. Beliefs vary from global core beliefs that influence all a person does to specific situational beliefs that vary with the circumstances. Beliefs are affected by the physical, personal and cultural aspects within the environment. They are also affected by the interaction between individuals within that environment and

all the verbal and nonverbal aspects which are part of any situation.

CHAPTER III

DESIGN

The purpose of this study was to describe from a variety of perspectives, changes in beliefs of preservice teachers. The focus was on the development of preservice teachers' beliefs about themselves, teaching, and reading within the structure of their first reading methods course. To accomplish this end, four preservice teachers were routinely observed against the classroom backdrop of their first reading methods course. Each also kept a journal throughout the course and was interviewed several times. As well, they were videotaped attempting to teach children to read. Finally, they completed a questionnaire on self, teaching and reading beliefs at the beginning and end of the course.

Sample

Preservice Teachers

Four volunteer preservice teachers were chosen from one section of the reading methods course offered in a university elementary education department. Permission was first obtained from the instructor to observe the class,

then during the introductory phase of the course the study was described to the class and permission to observe was also obtained from them. At that time all preservice teachers in the class were asked to indicate their willingness to participate as volunteers in the study. Twenty-one of the 32 preservice teachers in the class volunteered to participate. The list of preservice teachers obtained was randomly ordered. Those who volunteered were later contacted in that order to discuss their becoming involved in the study. The four volunteers chosen were among the first six contacted. These four preservice teacher volunteers included:

Sally. Sally was a second-year education student enrolled full-time in the generalist program for elementary teachers. She was interested in specializing as a physical education teacher. Sally chose education as a career because as she said, "When I was little I used to always want to be a teacher. . . . I was brought up to know that I was going to university, so that was set." What convinced her to become a teacher was spending two summers instructing children at a sports camp. According to Sally, ". . . that was really what did it, made me want to teach." At eighteen, Sally was the youngest preservice teacher in the course. She was supported at university by her parents and lived at home along with an older and a younger brother.

Alice. Alice was a second-year education student enrolled full time in the regular generalist program for elementary teachers. She had not yet chosen a specialization. Alice had chosen education as a career because of her experience working among Native children as a teacher's aid in a remote northern school. As Alice said, "When I first went up there I thought I'd just dread it, but I found it so intriguing . . . I guess I got kind of hooked on the north country, plus living with the Natives. . . . if you could motivate them to come to school and learn . . . when I came home I just decided that's what I wanted to do." Alice was single, shared an apartment with another university student and was supporting herself while at university.

John. John was a second-year student in education enrolled full time in the generalist program who had transferred from a fundamentalist-oriented religious community college. John had decided upon education as a career because his oldest brother was a teacher. He had specifically chosen elementary education because according to John, ". . . there's such a tendency for female teachers (in elementary education) and I'd like to see more males in it." John was the youngest of four children of farming immigrant parents. He was married, had two children and had worked three years between high school and returning to

college. He was supporting himself and his family while attending university.

Ursula. Ursula was a part-time, second-year education student enrolled in the generalist program, who was specializing in special education. Ursula had decided on education as a career because teaching was something she liked to do and for which she felt she had a special talent. School was a special place for Ursula. As she said, ". . . the more I'm in school there are so many areas I really, really enjoy. . . . I could be in school forever." Ursula had worked with deaf children for three years as a teacher's aid before returning to university. She was married, had one 18-month-old child and was supported by her husband.

Class

Bachelor of Education Program. The Bachelor of Education degree offered at this university for elementary education preservice teachers extended over four years. It includes a specified number of credits from arts and sciences courses taken outside the Faculty of Education, courses in education methodology and classroom subject matter and three practica. Students from other institutions could enter the program at the second-year level. John was such a transfer student.

This diversified program in elementary education was designated as the Generalist Program. Within the Generalist Program various subject matter specializations were possible as minors. Ursula's specialization in Special Education was such a minor. As part of the Generalist Program an introductory methods course in each of eight subject areas was required. These eight subject areas were grouped into two modules of four courses. One module was taken during the final semester of the preservice teachers' second year and the second module during their third year. In one module mathematics, science, physical education and art subject content and teaching methods were studied. The second module included the study of music, social studies, language and reading. The reading methods course observed in this study was a part of the second module.

Reading Methods Course. Each module consisted of a team of four and in some cases, three instructors and 30 to 40 students. Each instructor was responsible for one subject matter discipline and an agreed upon portion of methodology.

Each subject matter area was allowed two hours of instruction each week. As well four hours each week was designated as laboratory time. This time was scheduled for use by each instructor as necessary. Group work on assignments was often organized for laboratory hours.

In some modules both the language and reading sections were taught by the same instructor. In that case the module team would consist of three instructors, one of which was responsible for two of the four sections of the module. This was so for the class observed in this study. The instructor who taught the reading section also taught the language section. This instructor, a faculty member, integrated the reading and language sections to teach the two as a unified whole. This does not mean that any less time was given over to reading but that reading and language were seen as part of a holistic language arts approach rather than as separate subjects. The class observed met for four to six hours weekly over a thirteen week semester. The class included four males and 28 females (see Appendix A for a copy of the core content of the introductory reading course).

Methods of Collecting Data

The ultimate purpose of research in the social sciences has been described as ". . . seeking to get at the human meaning of our institutions' processes as they work out in the lives of men, women and children" (Cooley in Stott, 1972). This would seem to be especially true in educational research and even more so in a study that attempts to describe what preservice teachers believe about

themselves, teaching, and reading. Roderick (1977, p. 203) said that the way to become enlightened about the nature of people with all their ". . . unpredictable and predictable qualities . . ." is to view them from many perspectives. In this study the attempt to get at human meaning and those ". . . unpredictable and predictable qualities . . ." was made using a research strategy termed triangulation. In triangulation a complementary assortment of research techniques are used to study one aspect of phenomena. Researchers (Denzin, 1978; Jick, 1979; Webb et al., 1966) state that this strategy allows the investigator greater confidence in interpretations as it allows cross-validation of results and as Roderick (1977) says, it unbinds us from an either/or mode of thinking. As well ". . . triangulation may be used not only to examine the same phenomenon from multiple perspectives but also to enrich our understanding by allowing for new or deeper dimensions to emerge" (Jick, 1979, 603-604). Each technique can provide a check on the others. Webb et al. (1966) say that a combination of qualitative and quantitative techniques is desirable and should be chosen to balance the strengths and weaknesses of each of the techniques used. As Bogdan and Biklen (1982) indicate, descriptive statistical data can serve as a check on qualitative perceptions and interpretations. In the present study the check and balance of techniques and the possibility of ". . . new or

deeper dimensions . . ." (Jick, 1979, p. 603-604) was sought through both quantitative and qualitative data. A questionnaire, self-reports, interviews and observations were employed. These are described in detail below.

Observations

Observation was an important technique in this study as observation is concerned more with the interaction of what preservice teachers do and say and less with just what they say than the other techniques used. What is done, rather than what is said, has been shown to reveal more of, and reveal more accurately, beliefs. As Roderick (1977, p. 214) points out, "although we cannot see the inner forces that motivate individuals, careful observation of overt actions coupled with attentive listening and our knowledge about persons in general can provide clues to inner processes or an individual's disposition to respond."

Using the technique of observation, data can be gathered while the subject is in the process of interacting within a situation. This process can be viewed in relation to others in the situation and in relation to the setting of the situation. In this way selected aspects of the process can be highlighted and the diversity, change and spontaneity of behavior can be captured (Roderick, 1977).

In this study preservice teachers were observed using two approaches. One was direct observation by the researcher of the preservice teachers in their reading methods course. This approach is similar to the ethnographic participant-observer technique in that it included observing, writing up and reflecting upon what was observed.

The second approach is what has been termed "constitutive ethnography" (Bogdan and Biklen, 1982, p. 22). This approach uses videotape or film to study peoples' acts, their nonverbal behavior, repeatedly and in as much detail as deemed necessary. Belief messages may be sent nonverbally. As Alexander and Fuller (1976, p. 35) say, "some of the most influential communications sent from teacher to student do not involve direct statements but actions" rather they involve indirect statements and action messages sent nonverbally. Through videotaping, beliefs exhibited in a nonverbal manner become subject to public verification. This observation approach served as an excellent check on the other techniques used. Videotaped observation may be seen as a complement to observation techniques. In terms of the latter, "researchers using this approach feel that observers' descriptions often reflect more the observers' orientation than the participants' and they also worry that participants may not be able to tell the researchers enough" (Bogdan and Biklen,

1982, p. 22). Using videotape a verbatim record of what happens is obtained.

Direct observation notes were written on each of the four preservice teachers, their instructor and class throughout and after each class session throughout the thirteen week course. The videotaped observation was conducted during each preservice teacher's assigned teaching activity in the ninth and tenth week of the course (see Appendix B for the class assignment sheet) and each videotaped observation was categorized, compiled and summarized (see Appendix E for one preservice teacher's summarized nonverbal behavior and Appendix H for five minutes of that preservice teacher's nonverbal behavior categorized).

Interviews

An interview has been defined as "a purposeful conversation, usually between two people that is directed by one in order to get information" (Bogdan and Biklen, 1982, p. 135). Interviews are a self-report technique in that the situation is described in the preservice teacher's own words. They enable the researcher to confirm, alter or test perceptions and to acquire a deeper understanding of the situation.

Interviews vary in the amount they are structured. At one end of the continuum are unstructured, open-ended

interviews in which the subject defines the content and direction of the interview. At the other end of the continuum are structured, more formal interviews which are focused around particular topics and questions.

In this study both approaches were used. Focusing questions required the preservice teachers to reflect on their beliefs. The remainder of the interview pursued points raised in response to these questions, or sought elaboration, clarification, etc., on points subsequently raised. At all times the researcher attempted to conduct the interview from the model developed by Carl Rogers for client-centered therapy (Bogdan and Biklen, 1982). This model requires three nonthreatening attitudes of the researcher; empathic understanding, respect and facilitative genuineness. The four preservice teacher volunteers and the instructor of their introductory reading course were interviewed. Two other preservice teachers in the class asked for an interview with the researcher. They were accommodated.

Journals

The journal as a self-report technique became the preservice teacher's own voice providing for the expression of personal ideas, observations and emotions. Journals ". . . promote introspection on the one hand and vigorous speculation on the other" (Fulwiler, 1982, p. 30) and they

seem ". . . to consist of the complementary processes of discovery and exploration" (Nystrand and Wiederspiel, 1977, p. 105). Through this process writers are encouraged through language, to become aware of what is happening to them, academically and personally (Fulwiler, 1982). This record of individual understanding acted as a way of keeping other qualitative and quantitative techniques in perspective. The method of keeping journals with preservice teachers followed that advised by Craig (1983). She suggests dividing the journal into three sections: 1) what we did today in class (sequential, cumulative and structured); 2) implications for me as a teacher (says what to me about the act of teaching); and 3) personal (which may or may not be shared with the instructor). As well, Craig suggests using focus questions and not marking the journal. Each preservice teacher volunteer was required to keep a journal (see Appendix C for the specific written directions given to the preservice teachers for keeping a journal).

Questionnaire

Rather than unstructured open-ended questions, this questionnaire contained structured, closed questions from which the preservice teachers chose an approving or disapproving reply on a seven-point scale. The choices

varied from strongly agree to strongly disagree and included a neutral/don't know mid-point category, which Williamson, Karp and Dalphin (1977) says is essential as ". . . some respondents really do not know how they feel about certain issues" (p. 144).

The questionnaire consisted of sixty items. Twenty items each were taken from three questionnaires: the Propositions about Reading Instruction (Duffy and Metheny, 1979), a questionnaire on Educational Beliefs (Miller, 1974), and the Dogmatism Scale Form E (Rokeach, 1960). The questionnaire used in this study is referred to as Beliefs about Reading, Education and Self (BRES).

The Propositions about Reading Instruction questionnaire (Duffy and Metheny, 1979) consists of 45 statements that can be used to identify students' beliefs in terms of standard reading models (basal text, linear skills, natural language, interest-based and integrated curriculum). The inventory can also be used to identify students' beliefs in terms of dimensions of decision-making in reading. Duffy and Metheny (1979) established validity for their questionnaire by subjecting it to an item and factor analysis which revealed two major subscales, a basal and linear skills orientation and an interest, natural language, and integrated curriculum orientation. These two subscales indicated that teachers' beliefs about reading had a content- or pupil-centered orientation rather than

one based on the five standard theoretical models of reading which they first hypothesized. Further research confirmed this analysis.

The Educational Beliefs questionnaire (Miller, 1974) consists of 42 statements that identify preservice teachers' beliefs about education. Miller (1974, 1981) established validity for his instrument by an item and factor analysis. Two significant factors emerged on each of two dimensions which accounted for the largest portion of the variance. The factors indicated a clustering of the data along two axes: child/non-child-centeredness and tender/toughmindedness. This clustering was consistent with the theoretical framework on which the instrument was based.

The Dogmatism Scale Form E (Rokeach, 1960) consists of 40 statements which measures self beliefs, in particular, authoritarianism and intolerance. Item analysis confirmed that subjects agree or disagree to the statements in a consistent manner, that high and low dogmatic subjects differ consistently and in a statistically significant manner on the majority of items.

In order to construct the BRES, twenty items were selected from the Duffy and Metheny (1979) questionnaire to reflect the two subscales found by factor analysis (content- and pupil-centered orientations). All items from

four dimensions of decision-making in reading were chosen. These dimensions which parallel the content of the reading methods course were: 1) judging pupil reading progress, 2) evaluating/selecting instructional materials, 3) favored word recognition prompts and cues, and 4) type of comprehension emphasized. The twenty items selected from the questionnaire on educational beliefs (Miller, 1974, 1981) were chosen to reflect the category cell distributions found by factor analysis. They were locus of control: freedom (child-centeredness) versus control (teacher of non-child-centeredness) and ideational basis: a scientific (tough-mindedness) versus a humanistic (tender-mindedness) orientation. The twenty items selected from the Dogmatism Scale Form E (Rokeach, 1960) were chosen to reflect three major dimensions identified by Rokeach: the belief-disbelief dimension, the central-peripheral dimension and the time-perspective dimension.

Although differing terms are used by Duffey & Metheny, Miller, and Rokeach, all seem to use freedom versus control as extremes in their scales.

Construct validity is claimed for the BRES questionnaire in the sense that the items chosen are consistent with the theoretical framework of this study in that they reflect both situational and core beliefs. Each statement allows for an expression of the respondents' perceptions about factors inherent in the situation

(introductory reading methods course) or about factors inherent in their own characteristics.

The sixty items were arranged randomly. The questionnaire was administered to the entire class on two occasions, 1) during the first week of class, and 2) during the last week of class. The questionnaire was also administered to the instructor during the first and last weeks of class (see Appendix D for a copy of the BRES questionnaire).

Procedure

Observations

After gaining permission to observe class sessions from the class itself, the researcher began attending sessions of the course designated by the instructor as focusing on reading content. Within two weeks it became evident that attending only the reading content portion of the sessions was not sufficient as the content for both reading and language was thoroughly integrated. During the course of each reading methods session reading content would be discussed that had been explored in the previous language session which the researcher had not attended. It quickly became obvious that attending half the sessions left the researcher feeling out of step, wondering what had been missed and cognizant of not observing all the reading

content. The flow of the instruction and interaction was lost. When the decision to attend all reading and language sessions was taken, it was also decided to attend all reading and language laboratory sessions. Traditionally there are different kinds of interactions available for observation in a laboratory setting than in a lecture setting. In a lecture setting the instructor and class interact for the most part in one set way. The instructor speaks to the whole class as an entity. The students' part in the interaction is to listen and ask subject matter content questions. In a laboratory setting various forms of interaction and physical movement is allowed. The instructor can initiate a discussion with small groups of students or individuals and students can discuss among themselves in small groups or on an individual basis. One important difference between lecture and laboratory interactions is that within the laboratory the discussions ranged beyond basic subject matter content, which is the focus in lecture format. Observation of these digressive, exploratory and personal interactions was felt to be just as important as observation of interactions during lectures on course content.

Four to six hours were spent in observing the four volunteers within their reading and language methods course

situation each week. Observation continued over a thirteen week semester.

Videotapes

As part of the class assignments each preservice teacher was to teach a reading or language lesson to a group of elementary school age students. The preservice teacher volunteers were requested by the researcher to teach reading rather than language. Each of these lessons was videotaped in its entirety. The lessons varied in length from 30 to 50 minutes. The content, number of children and location also varied for each lesson. Each volunteer viewed the videotape twice and discussed it with the researcher straightaway.

The videotapes were analyzed in terms of the congruence of the total content. Was there congruence between what the preservice teachers said and did in the lesson? Was there congruence between their verbal and nonverbal behavior and their beliefs? Was there congruence between structure of the reading lesson content and methods adopted and the volunteers' beliefs about reading, teaching and self?

Interviews

Four interviews were conducted with each volunteer preservice teacher. These interviews were held at a

mutually convenient time for the volunteer and researcher. They were conducted on the university campus in a private setting. Each interview was audiotaped and later transcribed. The first interview took place during the second or third week of class and was the most structured of the four interviews. The intent of the first interview was to put the volunteer at ease with the researcher and the research project, to establish the setting and expectations for the three following interviews, and to gain specific and general background knowledge and impressions about the volunteer's beliefs on reading, teaching and self through questions pertaining to how the volunteer learned to read and how reading should be taught. The second interview occurred three to four weeks later. This interview was more free-ranging with only an introductory question about what was happening in the course and how that related to what the volunteer believed about reading, teaching or self. The third interview occurred after a videotape of the volunteer's attempt at teaching reading had been made. It was done immediately after the volunteer and researcher viewed the videotape and centered on what the volunteer saw happening in the videotape, how that compared to what they thought they were doing at the time of taping, and how both these aspects related to what they believed about reading, teaching and

self. The fourth and final interview conducted during the week after the final day of class, was again quite free-ranging in content. It began with a question on if and how their beliefs had been affected by this methods course in reading.

Journals

Each volunteer was asked to keep a journal focusing on their reaction to the reading methods portion of the course. The journal was handed in each week and returned the following week with a supportive but non-directing reply from the researcher. A copy of each volunteer's journal entries was kept.

Questionnaires

The preservice teachers' questionnaires, both beginning and end of course, were scored and graphed. For each preservice teacher comparisons were made between their beginning and end of course scores for changes in their beliefs about reading, teaching and self. Their questionnaire scores were also compared to the instructor's scores, the compiled class before and after modal scores, and to the other three volunteers' scores. Finally these preservice teachers' questionnaire scores were compared for congruence with their verbal and nonverbal behavior.

Analysis of Data

As the intent of this study was to ". . . get at the human meaning" (Cooley in Stott, 1972) statistical analysis beyond simple categorizing, tabulating and comparing was not appropriate. Using complementary research techniques to view from many perspectives allowed for broader perceptions and interpretations through descriptive analysis. In this study descriptive analysis involved observing and questioning the preservice teachers, their instructor and class.

Observation notes, interview transcripts, journal entries, videotapes and questionnaire results were analyzed and synthesized for content and behavior, in particular that pertaining to beliefs and changes in beliefs and to factors that may have contributed to beliefs or changes in beliefs. Comparisons of verbal and nonverbal behavior were made through analysis of observation notes and videotapes. Nonverbal behavior such as body movements, facial expressions, touching behavior, spatial and temporal behavior made as preservice teachers interacted with their peers during classroom observations and with students during the videotaped reading lesson were analyzed (see Appendix E for a summary of one preservice teacher's nonverbal behavior during the videotaped reading lesson). Preservice teachers' behavior was also compared to the

behavior of the reading methods course instructor and the behavior of their peers in the course. Course content as observed in this specific course was also attended to when comparing preservice teachers' behavior.

CHAPTER IV

BELIEFS HELD AT THE BEGINNING OF THE COURSE

The findings of this study are presented through a descriptive analysis which is organized into sections pertaining to the four aspects of the research question asked. Each of the preservice teacher's beliefs are described separately within each section. Chapter IV contains a description of beliefs about self, teaching and reading these preservice teachers held when entering their first reading methods course and a description of the factors that contributed to those beliefs. Chapter V contains a description of changes in these preservice teacher's beliefs as they experienced the course and a description of the factors that affected those changes. Finally the beliefs and the factors that influenced those beliefs are summarized.

Initial Beliefs of Self, Teaching and Reading of Preservice Teachers

Sally

Self. Sally's comment, "I feel like I don't know anything" perhaps best illustrated her beliefs about

herself. Her continual and most frequent comment was "I don't know." She had very little confidence in the worth of what she had to offer. Concerning the research, she said, "Am I helping you, am I doing anything? Maybe I'm not giving you any information." Although she said that most people know what is good for them she didn't seem to know what was good for her. She seemed to have few personal convictions about what she should do and what the world should be. The few conviction comments she did make began or ended with the incessant "I don't know." She did believe that no one philosophy of life was the correct one but she could not articulate a personal philosophy. She said she could not decide what she did believe, "I sit and listen to people. I hear one person say something and I agree and then I hear another person say something else and I agree. I'm totally opposite" [switched views].

Sally said that she did not want anyone else to solve her problems but she relied on what she was told as a child and would not project an answer to a situation in which she did not have a formula answer from her background. According to Sally, "I don't know because I wasn't brought up that way." Sally at 18 was quite young to be in her second year of university and might have been feeling the strain of making her university life fit her familial rules. As she said, "If I had a chance I might goof off more."

Teaching. Sally did believe that teaching should be conducted in a traditional way with a few modifications. She said, "I think you should have [only one] subject going on in the classroom. . . . not Language and Science and Math together [integrated] but just have one at a time . . . maybe just have stations where you could read or you could do something else." While she did believe that for part of the day children needed some freedom and choice, as she said, ". . . even if you had just two choices it makes you feel better, . . ." she also believed that ". . . you still have to teach." She said, "I just don't think everything should be going on at once . . . with that many kids what are you going to do . . . I don't know how it would be with kids running all over . . ." Even so, she felt that children should have the opportunity to get as she said to ". . . know themselves, like talking about themselves, like maybe writing stories about what you did, how you felt, stuff like that."

Sally did have beliefs about the direction her teaching should take but like everything else she discussed, her negative feelings interfered with those beliefs as well. According to Sally, ". . . you see, I have ideas about what I wouldn't want to do but I don't have ideas of how I would go and do it . . . I still don't

know . . . some people have more than that, some people know what they're going to do . . . I don't know."

Reading. Again, Sally knew what she wouldn't do as a teacher of reading. She felt that grouping children for reading ". . . puts a label on you so I don't know if I would do that to them." She would not use workbooks. As she said, ". . . I hate them . . . so set . . . like you turn this page and then . . ." She does not like individualized instruction because ". . . some of it's just so far out . . . each kid is doing something different . . . I don't think that's right but there's some medium [middle ground]."

She did believe that the more something was done the more palatable it became. She said, ". . . the more reading comes easier to you I think you really like it." As well she felt that the best children's reading materials were those that helped children solve whatever problems they might have. She also believed that the best indicator of children's reading growth was how often they voluntarily used reading in their daily life.

Alice

Self. The most noticeable aspect of Alice at the beginning of the course seemed to be her openness with respect to her beliefs. While she had definite ideas about

herself, teaching, and reading, she was receptive to new or different ideas. Alice said, "I like that best of all, knowing things, being able to make sense" and felt that ". . . some people are like that [open] and that's how you can work through things." She also seemed to be quite open to others having different beliefs than her own. Alice believed in compromise, in not restricting people because of political or religious views, and said she could not hate anyone because of what they stood for. She indicated she was a bit adventurous when choosing associates by claiming she did not want all her friends to have the same tastes and beliefs as herself. As she said, "People are all so unique." She also saw being a volunteer in this research as a bit of an adventure, saying she wanted to be involved because of what she might learn.

At the same time Alice was afraid. She said, "I guess I'm kind of scared because I'm always afraid I don't know enough." She was afraid as she said of, ". . . missing something," of ". . . coming to the wrong conclusions." Although she had made good marks consistently since junior high school, according to her, she was ". . . not brilliant." She said she could not ". . . form ideas or put them down" but must instead rely on memory. She also preferred to rely on the support of others and valued their opinions. While she said she didn't want someone else to solve her problems she did like to reserve judgement until

she heard the opinion of people she respected. When working as a teacher's aide she said she ". . . needed support from my co-workers, my parents, my friends, and my superiors."

Finally, Alice did not believe that becoming a prominent personage was important in life. She said, ". . . not everybody's made out to be somebody important and I don't think that's what is going to make you happy. You can feel important in what you do, but that's not the main thing . . . for me, it's being happy with where I'm at and what I'm doing. The most important thing is to help other people and to make them happy and be happy doing that." She believed that a small impact on life and society was just as important as a large one. According to her, "Everything you do is important."

Teaching. Alice had very definite views about certain aspects of teaching. She felt that love and good intentions were more important than any professional skills or knowledge a teacher might possess. As she said, "I think that [having a loving teacher] makes all the difference in the world in how you learn to read and write." She felt that although there is value in science, children should not be taught that scientific knowledge can explain people, put right society, or enable us to constantly improve the intellectual, physical or moral

condition of people. Alice believed in humanistic and spiritual ideals, saying, ". . . if you show you care, I think the kids feel [safer], keep up with you more and are more eager to learn." Interestingly, Alice said she didn't ". . . prefer progressive education." In fact she believed in structure for the teacher and the children. She said, ". . . as a teacher, I like to have something to follow . . . you can't just go out there and say, 'Okay, I'm a teacher now, I can do anything I like' . . . I need a bit of structure to help me along because I know I can't do it myself. I just want to teach, I don't necessarily want to do it my own way."

Structure, according to Alice, is also important for children. She felt that children ". . . need something they can follow," and ". . . someone to help them grow." While she said classroom organization ". . . shouldn't be [based on] a dictatorship" rather ". . . a teacher's job is to teach kids. You can't get your message to them if you have . . . total freedom . . . then you have chaos." Alice wanted a classroom atmosphere that was structured but not rigid in which children were interested and had fun and in which there was no tension or embarrassment. She wanted to be a guide. She said, ". . . you're there to guide them . . . almost like a parent." Alice did not believe a teacher should have the same role as a parent, but instead

a very similar role, as she said, ". . . a loving role." She called it ". . . a different bondage."

Alice also believed that a teacher must teach the child instead of teaching the curriculum. She said, "What if they are supposed to be in grade three and are only doing grade one work, go to grade one then. If they don't know the alphabet, start with the alphabet." She felt that teaching should also start from children's interests. She said, "You have to come to them with what they know." She thought that using patience, coming as she said, ". . . at people where they are at" and making the program fit the child was the best possible way to teach. Alice had no qualms about being able to teach in this way. She said, "I think I could do it, I think I could come to a point with them, to discuss with them and help them."

Reading. Alice admitted she knew very little about the teaching of reading but from her experiences in the north, was sure that reading must be taught from material that interested the learner and that reading instruction should be systematic and begin with the basics. By basics she meant letter recognition and knowledge of sound-symbol relationships. She said, "I think up there [the north] you have to start all over because they didn't know their basics. They didn't and if it takes 50 years to get there, I think that's the most important." However, she believed

that reading instruction in the basics should be integrated with children's interests. She felt that children's backgrounds and the knowledge children have is important when teaching reading. But at the same time she felt that the teacher was an important guide and should have the final say as to reading material and direction of instruction. According to Alice, it was up to the teacher to ". . . make reading interesting and find something children want to learn."

John

Self. Two important aspects of John's beliefs about himself were his tolerance of others and their beliefs and his conviction that people cannot live their lives successfully without the help of a superior being. Like Alice, John could not hate people for what they stood for, and believed that there was more than one legitimate and correct philosophy of life. He felt that there were not just two kinds of people, those who were for the truth and those against, but that there was more than one truth. John felt everyone should have the freedom to speak on any political or religious subject from any point of view and that compromise between religions and political groups was desirable. He refused to let religious or political views come between him and those he considered friends, saying that he did not choose his friends for their views.

This tolerance for others seemed to stem from John's own religious views. John came from a very fundamentalist but free-thinking Protestant background and was quite firm in his faith. He said he believed that ". . . without God's guiding hand, man is helpless." Not only helpless, but misguided as well. People, according to John, did not know what was good for them. He believed that people must be redeemed in this life so that they could fulfil their responsibilities in the next. As he said, "I think it's very important to realize that in the next life we are going to be living on the earth . . . with responsibilities, with tasks, . . . the way I see it is that in this life I have to develop the best I can in preparation for the next life." This philosophy included the belief that his own happiness should not be his primary concern. As he said, "I've been given certain talents and I have to develop those because I'm going to be using them also in the next life." His duty in this life was to develop rather than enjoy himself. He seemed to look forward to the ". . . next life." He said he was not uncertain about the future. He was not afraid but worked toward a future life because as he said, "I have been redeemed." As well, John believed in living the present to his best ability. In addition to the present being practice for the next life, he said the present was an

arena for ". . . the glories and the richness of Creation [to] come out." He said ". . . there are wonderful things here and people have terrific insights," and ". . . it [God and creation] is so powerful, there are so many forces working, that whether people wish to acknowledge that it's a thing that's governed by God or not, these things [the glory of God] are going to come out."

John was obviously a devout and thoughtful Christian. Interestingly, there was an aspect of his self beliefs that might seem paradoxical. John said he did not consider, nor ask for, others' opinions before making his own decisions. John said he did not want someone to solve his problems, but he had chosen to put himself in the hands of God. He wanted to make his own decisions and yet he wanted God to solve his problems. He states, ". . . unless God keeps control on things [problems] it's going to be utter chaos. Without God's guiding hand man is helpless." He did not want others' guidance but did depend on the guidance of God.

Teaching. John's beliefs about teaching seemed to be based on maintaining a balance between the teacher's professional knowledge and skills and the children's interests and expressed needs. John thought that children should decide how and when they should express themselves in the classroom. Children's ways of acquiring

information, their habits and skills, their learning styles, should be determined by themselves not by their teacher. According to John, ". . . what I am concerned with is that the student is given some say in what he wants, that would be beneficial . . . [to the child's experiences in the classroom]."

Conversely, John believed that children are not the best judges of what they need to know and that the teacher's judgment was preferable to children's concerning what they need for a complete education. He said, ". . . a teacher should feel free to direct in ways where he thinks it could be beneficial." John said he believed that a teacher had to ". . . be a very active listener . . . and figure out where the kids are coming from." It seemed John believed that although teachers should decide what in particular was to be taught to children, they should base their instruction on children's specific needs and desires.

According to John, a teacher ". . . has to determine that [what children need], because that's what he's or she's been trained for." He said a teacher was ". . . someone who is a guide and someone who is there to develop the potential that the student has." He said, "That's an important part [of teaching], not to simply dictate, 'Well, this is what you have to learn,' but to develop the potential that the students have and make them feel good enough about themselves that they can help others. It's

only if you have your own self-respect that you're going to go out and be a positive force in society. If you don't feel that you're worth anything, that you've got nothing to offer, then you won't."

To John, following a teacher's guide or the curriculum slavishly was out of the question for a good teacher. He said, ". . . the idea of having everything laid out, and well, this is what you're going to teach, well anybody can do that." He felt that although ". . . it isn't going to be easy and we're going to miss a lot . . ." teachers must take individual children into consideration and teach to their needs.

Finally, John believed that love of children and an understanding of their spiritual nature were the most important facet of a teacher's knowledge and skills. He said that education involved children improving themselves spiritually and through that improvement, the ills of society could be cured.

Reading. John's beliefs about reading were consistent with his beliefs about teaching. He said that children should choose the material they read and should read it for enjoyment. He felt that comprehension was the most important aspect of learning to read and that comprehension came to children through enjoyment of what they read. He believed that children should choose their own stories and

books to read even during the regular reading period. He said, "I like to just sit down with a book and read it . . . and there should always be that freedom." John suspected that children would choose materials that could help them solve their problems, or at the very least, they would choose books that interested them personally. He preferred to use library books in the reading class and thought children should have constant access to a wide variety of material. He said library books ". . . challenge you in some way I wouldn't think that these Dick and Jane books could . . . like Dr. Seuss, maybe the fact that there are strange creatures and made-up words that seems to be a challenge in itself because you have to go to something outside your own experience." John insisted that teachers should ". . . provide a rich literary experience" for children. John was quite adamant in his dislike of basal readers. According to him, ". . . basal readers are perhaps the epitome of 'standard' English and yet I am sure that almost anyone would be repulsed at hearing a six or seven-year-old talking in the way basal readers are written." He said basals did not make reading fun and that ". . . the more fun it [reading] is the better you're going to comprehend." To John, because basals are ". . . monotonous and insipid, . . . everything nice and rosy . . . [children] get turned off reading." Basals,

according to John, had no content to challenge children's imagination and interest and therefore were not fun and held no possibilities to improve children's comprehension.

Comprehension, to John, was the goal of learning to read. He felt that the emphasis of any reading program, including those in the primary grades, should be comprehension rather than decoding. Context clues were important word recognition aids, more important than sight words or phonics, therefore, he felt there was no point in systematically teaching phonics. To John, real life reading was the most important and most successful word recognition aid. He said, "I would certainly encourage free reading, just let them read and enjoy it and yet, hopefully, by the way that you would teach the stuff that they dig into, they are going to learn what they need to when they do read for fun."

Ursula

Self. Ursula came to the course with some clearly developed beliefs about self, teaching and reading. Although she held definite views, Ursula was open minded rather than rigid. She embodied confidence and self-assurance. She was, after all, an experienced teacher's aide of three years, and a mother of a small child in whose educational welfare she was keenly interested. Ursula expected the best of herself and has definite career goals

in mind, "I demand a lot of myself . . ." she said. Even though it took her considerable time to decide on teaching as a career (she is in her mid-twenties with family responsibilities), once taken, her decision was firm. She sees herself teaching for a time and then returning to graduate school. Interestingly, she related a story of not wanting to be a teacher. There was an aunt whom she disliked who was a teacher. Any other career would have done. Somehow all her jobs ended as related to teaching and she finally chose teaching because it seemed as she said "there really was no choice." Ursula seemed to feel quite confident that she would have no problems filling the teaching role. As she said, "I've had quite a lot of experience, so I won't be too nervous."

Ursula was not in the least self-conscious, exuding curiosity, alertness, and a spirit of adventurousness, she saw this encounter with research as a learning experience helpful to her self-development. As she said, "You need to think about and solidify your own beliefs. You can change but you need to know what you believe."

Ursula seemed to hold rather liberal views and was quite open minded. She was open to the value of different philosophies believing that such things as differences in religion should be open to discussion. She said, "what I really learned in school was there are no absolutes and

that you're responsible for, not exactly finding truth, that's a bit too philosophical, but sort of making order out of madness, I guess." She saw no point in hating people for what they stand for and insisted that people know what is good for them. All this was in accord with her belief that others should be put ahead of self.

Teaching. Ursula believed that children's education grew out of their own interests. A teacher's responsibility was to balance that interest with the curriculum that was to be taught and with the children's development and knowledge. She said that the teacher must ". . . structure the unstructuredness of learning through context . . . [and that] . . . teachers are there to carry on, or at least start, something that parents might have missed in terms of sparking the interest in children, and then providing them with the tools so that they will know exactly how to go about getting the information."

Ursula views learning as fascinating and desirable. Another part of teaching she said ". . . is just exposing them to a lot of different things so that they will know that learning is fascinating and that it is an unending process." She saw school as a place that should foster the desire to learn and should provide the basic skills and tools to permit the child to satisfy that desire.

Reading. Ursula also had very definite views about how to teach reading. For her the whole language approach seemed the only sensible way. She saw reading as ". . . much more of a natural process than we are led to believe . . . [that] . . . reading and the skill of reading comes out of a lot of practice, a lot of having books read to you, a lot of having stories read to you, a lot of handling books, a lot of looking at pictures and learning to identify the text with the pictures and a lot of the feelings of the stories." She said she felt that children should see reading as ". . . just a normal part of life."

She believed that the way reading is taught in school, as she experienced it, ". . . is not fun--I mean, who wants to read?" and that what is learned at school about reading ". . . is not as important as we're told--because when I look at lots of people, they go through the same schooling that I did and they cannot read nearly as well as I can." On the other hand she believes that children's homelife can make a great deal of difference in their ability and desire to read. According to Ursula, "If you come from a home where there's a lot of reading you know there's a whole world aside from this little textbook, but if you don't, why push your skills?"

Ursula believed that children guided by their own interests should choose their own books. Who is to say what good children's literature is if it is not of

individual interest, she asked. She feels that interest in reading rather than phonics skills or steady progress through a series of basals indicated reading growth and so reading instruction must be guided by children's interests and comprehension must be developed through context not isolated skills. Interestingly, Ursula had not read any books on reading and in fact did not know some of the current names of theorists who promote a holistic and natural approach to reading.

Factors Contributing to these Beliefs

Sally

Sally seemed to be most influenced in her beliefs about self, teaching and reading by her mother. Her mother was currently teaching grade three and had taught grade three for many years. Sally went to the school where her mother taught until junior high school. Sally's mother taught Sally to read and she placed Sally in the middle reading group. Sally said, ". . . she taught me to read and she said that I was average." Her mother decided Sally would go to university. According to Sally , "I was brought up to know that I was going to university [and into teaching] so that was set."

Sally was not really sure that teaching was the career for her. According to Sally, ". . . sometimes when I'm in

these courses I don't really like them and sometimes I wonder if this is what I want to do." But she had hopes that teaching itself would be more like what she wanted. She said ". . . but then everyone else says this is not what it [teaching] is like. It's totally different when you get out there."

Another influence on Sally was her summer work experience. She taught in summer sports camps and said that ". . . that was really what did it, made me want to teach." She said she enjoyed the children, "I don't know, I just liked them . . . They were picking me flowers and bringing me things, and making me pictures and things, that's nice . . . it makes you feel good." She said she enjoyed teaching sports, "I liked it . . . It was fun . . . you got kind of nervous, but . . . that's what I really wanted to do, be a physical education teacher."

The experiences with children in sports camps led Sally to have certain expectations from her teaching methods courses. According to her, ". . . when I came here, I wanted to know what you do with them. I had this one kid who was threatening to jump off the top of the racquetball courts and he would pull down his pants in front of everybody and swear and everything. I'd like to know what you do when you come up against that." Her teacher-education courses had not lived up to these

expectations. She said, "I hope I learn something . . . in my other courses I haven't learned anything, and it bugs me."

Sally brought many expectations, confusions and uncertainties to university and the teaching profession at a very young age. She felt frustrated and was sure she was not getting what she needed. Indeed, she was not sure she belonged at university or in teaching. The factors that influenced her choosing teaching as a career, her mother's insistence and her enjoyment of children in a summer camp atmosphere, pale before her irresoluteness, indecision and "I don't know"'s.

Alice

Alice was most influenced in her decision to become a teacher by her experiences in a remote northern community. She called her experiences there "unique" and wanted to return to the same community to teach. As she said, "I want to work up north, I've kind of got a place there now." She felt that teaching in the north would be of value to her professionally. As she said, ". . . that's probably the best experience you'll get." Alice's other work experiences also affected her career decision. She had worked with the mentally handicapped in a group home and said that ". . . it was great to see them make a step forward."

Alice's beliefs about teaching seem to be greatly affected by some of the teachers with whom she had come into contact. This influence started with her grade one teacher. As Alice said, this teacher ". . . influenced me so much I cut my hair for her." Alice wanted to be like this teacher because she was good and nice to Alice. As Alice said, "She used to talk with us at recess time when she was on supervision, and she was really good." One high school teacher also affected Alice's beliefs about teaching quite positively. She felt she learned something from him and that was at least partially because as she said, ". . . he was really good and he made sure that he knew what we were feeling . . . he just made it all more interesting."

Negative experiences with certain teachers also affected Alice. She was quite sure she didn't want to be like her teachers in junior high school who she said, ". . . kind of kept on a teacher level . . . they didn't want to come any closer to find out what you were thinking or what you happened to be going through." The teachers with whom she worked in the north also seemed to affect her in an adverse way. Alice felt these teachers were not interested in the community or the children. She said of one northern teacher, "She never seemed to get out of where she came from [different cultural background] . . . it was pretty hard for her but I think she should have taken more

interest." Alice did not rate this teacher very highly saying that she was ". . . disgusted that they've allowed teachers up there like that." Returning to the remote north as an interested teacher seemed to have become a life mission for Alice.

A final factor that seemed to have an influence on Alice's beliefs was her open and questioning stance toward life. Peculiarly, while indicating such openness she also seemed to be quite concerned with structure. Among significant people in Alice's life was her mother. Alice's concern with structure may have derived from a very stable family situation. She was the seventh of nine children and said her parents were ". . . always encouraging," but were busy. Her mother as she said, ". . . didn't spend that much time with me but when she did she used to read poetry to me." Her mother told her that she regretted not being able to spend more time with her.

Alice valued others' opinions which no doubt influenced her beliefs and decisions. She sought approval from her friends in junior high school, as she said it ". . . was not the teachers who influenced me so much in junior high but it was the friends I kept." These friends were achievers so she became an achiever. "They wanted the highest marks so it sort of made me work harder to see what I could do." This concern for others' opinions and approval also seemed to be a contradiction to her openness.

John

The one aspect that seemed to have a pervasive effect upon John's beliefs about self, teaching, and reading was his religious upbringing. Raised in a northern farming community, John was exposed to many different people with many different life philosophies. As the child of liberal Protestant Dutch immigrant parents he was raised to be tolerant, accepting and respectful of others' views. He was also raised with life goals heavily intertwined with his family's particular Protestant philosophy which he accepted whole. According to John, "This is the life I have to develop the best I can in preparation for the next life." Everything he did in this life helped him with his next life. Implicit in the belief in the importance of his own self-development was the belief in the importance of others' self-development. John wondered how many other professions gave as many opportunities for helping yourself and others develop than the teaching of children. To John, teaching was the vehicle for everyone's growth and development.

Ursula

Some of the more important factors affecting Ursula's beliefs about self, teaching and reading seemed to be adult

life experiences such as work, the people she worked with and parenting a preschool child. Early experiences such as her own schooling and parental guidance also influenced her beliefs.

Ursula's adult working experience had an effect especially on her beliefs about her ability and competence in a teaching role. Before working as a teacher's aide with deaf children for two years and interpreting for a deaf kindergartener for another year, Ursula was sure teaching was not for her. During those three years as a teacher's aide, she changed her mind and found that education was indeed her career interest.

This decision grew out of her concern for the children she worked with and their difficulty in understanding reading and from her admiration for one of the teachers she worked with. She thought of this woman as a wonderful, fascinating teacher who taught her a lot. As Ursula said, "Actually, I think I probably learned more from her than I'll ever learn here [at university]." Ursula said she admired this teacher's understanding of children. "She taught me a lot about how kids think and how individual thinking is worthwhile . . .," her approach to motivation, "She was excited about what she was doing, and if you are excited, you're bound to spark enthusiasm in other places . . .," and her style of discipline, "There are lots of ways to handle discipline without it really being overt."

Ursula's choice of Special Education as a specialization seemed to be a direct reflection of her experiences as a teacher's aide for this teacher.

Another factor that affected Ursula's beliefs was the kind of schooling to which she was exposed. She spent grades one through eight in a private fundamentalist Christian school. In her view her education was rather rigid and academically limited. Little time was allotted to the fine arts or literature. According to Ursula, this ". . . strictly academic . . ." education left her feeling ". . . that part of my education was really limited." Although she felt that her education had taught her to look at life realistically it still had definite drawbacks. She felt that she would not put her children through such an experience. Reacting so to this academic-only type of school may have made her receptive to an interest-based and integrated approach to education. Seeing the drawbacks of her own education, she saw the advantages of a holistic orientation.

As a parent of an 18-month-old child, watching that child's oral language and reading develop, Ursula had a special reason and a unique opportunity to test and refine her beliefs about reading. Paying attention to her child's learning had given Ursula a pragmatic way to test her whole language reading beliefs against reality. Her child's

development seemed to have been a pivotal point for some of Ursula's beliefs about reading. At 18 months her child, according to Ursula, was a reader who ". . . loves to read . . . has memorized many books [and] reads to me." Considering that as Ursula said, she read to her child before she was born, "I thought it wouldn't hurt, and apparently at six months in uterus they can hear, and so I thought--so I'd read stories," and considering other evidence of Ursula's own love for reading, it was quite believable that the child at three months of age looked at a book from left to right when being read to, and that her second word was "book."

Ursula did indeed love to read, even reading chidren's books when she had no time for adult books. Her parents were a factor in her love for and her beliefs about reading. As she said, "my parents read lots and lots of stories to us." Her father was a special influence. His lifework was concerned with books and publishing. He read extensively and was abreast of the current thought in reading theory. He read to his grandchild and sent 100 books for her before her birth.

From her descriptions, Ursula's father seems to have had a special concern for his own children as well. Ursula's beliefs about herself, teaching and reading stem from her background and upbringing as with all of us, but her parents seem to have had definite, explicit views on

values, education, and books. Ursula's open minded beliefs must have been, at least in part, a reflection of the beliefs of her parents.

CHAPTER V

CHANGES IN BELIEFS

Changes in Beliefs of Self, Teaching and Reading of Preservice Teachers as They Experienced a Reading Methods Course

Sally

Self. There seemed to be very little change in any of Sally's beliefs about self, teaching or reading. If anything, she seemed to withdraw, retrench and move away from change. Sally did not seem to see university, and in particular, this course as a chance for exploring possibilities but viewed her experiences in class with fear. She made as little contact with the instructor as possible, talking to him before or after class about her assignments rather than setting a time to talk to him privately. As the instructor said, "What a lot of people will do is use the time right before or after class because its safe . . . as long as it's in the classroom it's not in the horrible privacy of my office where I might ask them to talk." Sally was the kind of student who wanted to keep things at arm's length and impersonal. She always spoke of the instructor as ". . . Dr. _____ . . ." rather than

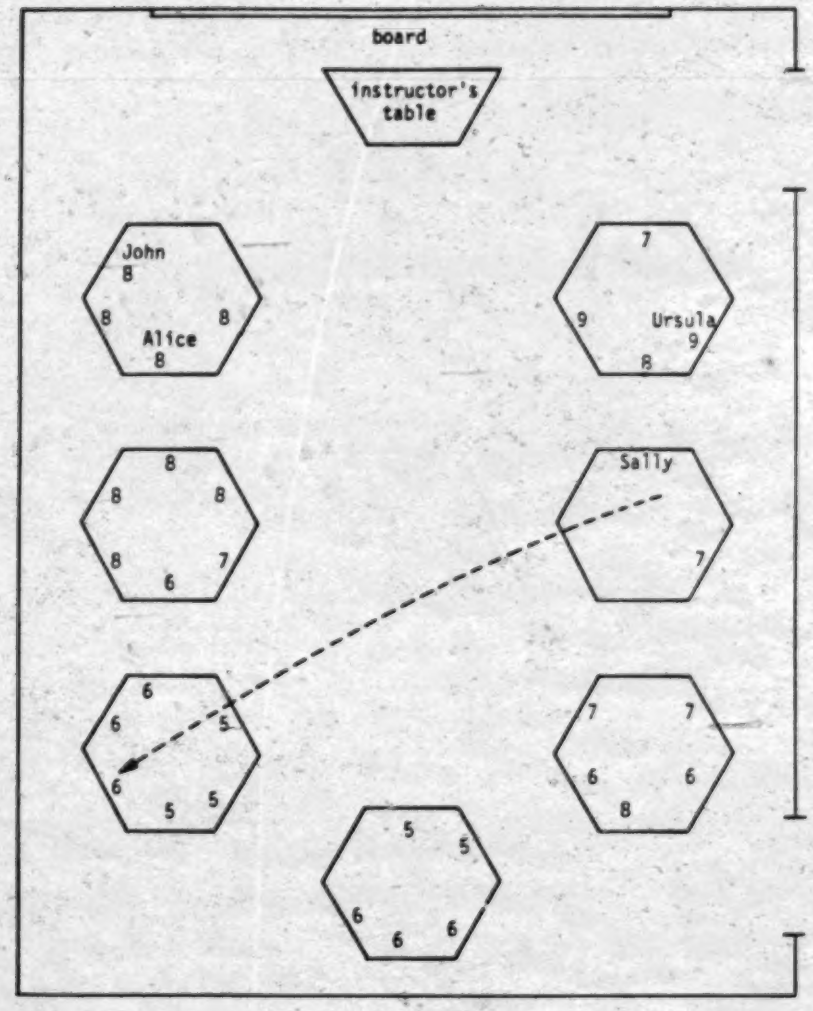
calling him by his first name as most of the other students did and which he had said he preferred.

She was not comfortable with the way the course was conducted. It involved considerable discussion and student involvement. Sally did not want to question. She wanted lectures. According to her, "I feel I need something more concrete and I would get a better grasp of what Dr. _____ is trying to get across . . . more of a procedure written out than shown all the time." During observation of the class she did not once ask a question or make a statement throughout the whole course. This was especially remarkable in a class in which students were constantly contributing and in which the instructor was determined as he said, to ". . . shift the role from me to you . . . at the beginning I was throwing information and you were trying to catch it . . . the ultimate goal is to work myself out of a job . . . I'm looking to share some ownership of the course with you . . . to make the course more open . . . to free you." Sally rejected this approach. According to her ". . . maybe that's why I feel I'm not learning anything. I'm used to lecturing and I don't have anything to write down." As the course progressed she withdrew more and more, physically by attending less, coming late and leaving early (see Appendix F for her attendance throughout the course), and by moving from a table in the middle of the classroom to the table

that was in the back corner, furthest away from the instructor and participation. That she moved was remarkable as there was very little movement from table to table (see Figure 4). At the beginning of the course she could often be seen attending to what the instructor was saying by taking notes but by the end of the course she spent what time she was in class looking out the window, copying other assignments, writing notes to or talking and laughing with the students around her new table.

She finished the course believing she had gained little from it. She was still quite defensive. She said, ". . . and then I go through it some more and I think, 'Oh, this is right,' and I change my mind . . . seems like I don't know . . . maybe I'm not paying attention . . . I haven't been doing it [an assignment] . . . it's awful . . . I'm hating to do anything unless I'm motivated . . . I still haven't felt I've learned much."

Teaching. By rejecting the way the instructor taught, Sally was rejecting that model of teaching. Interestingly she was using some of the same concepts, couched in different terms and from a different perspective, in her own teaching. She believed that children needed to have classroom experiences that would allow them to talk about their feelings and interact with other children. She said, ". . . it is important that children talk about their



5-9 indicates stanine course grade received

Figure 4

One Preservice Teacher's Movement

During the Course

experiences and more abstract concepts rather than just learning by books . . . they are learning from other children and are able to express their opinions, which is an important aspect of learning. In this type of situation children get to know each other on a one-to-one basis . . . ."

She was especially interested in using drama in the classroom, though she did not attend the session in which the class experienced drama improvisation. Interestingly, this drama session had been announced in the previous class and on the day of the drama session she was in the same room for an earlier class but left as the language arts class began. Although she did not want to involve herself as a student in improvisation she said, "I believe that children need more of this type of activity in the classroom. Through role-playing children learn about themselves. It allows them to gain self-confidence." Sally did not believe that children should be learning only from books and advocated a more open approach to learning such as through the use of drama. She saw drama as a benefit to the teacher. She said, "I feel that the teacher can get a good idea of what the children are really like through the use of role playing. Another side of them is shown which does not often come out in other classroom

activities. This can help the teacher get to know and understand children more fully."

At the same time, Sally still thought that structured learning was the way children learned. She did not accept the concept the instructor suggested, that children learn best through interest at the appropriate developmental moment. Instead she continued to believe that it was important as she said to, ". . . get the whole class involved and then they maintain interest throughout the entire lesson." She felt that teacher-directed activities, as she said, allowed children ". . . to feel like they have accomplished something and at the same time they have learned something."

Reading. The few changes that Sally allowed herself were changes in her beliefs about reading. Even so she often did not seem to see beyond a superficial level of what the instructor said and did. For example, after a demonstration lesson given to the class teaching them to use a new symbol system to read Sally seemed to miss a great deal of the learning model being presented or as the instructor said, ". . . that I was using, not using but painting for them." She said of the experience, "I understood it was a beginning to read experience but I felt what he went through I already knew . . . I know what he wanted, he wanted us to understand that when a kid first

goes to grade one he doesn't know anything . . . I knew that before . . . he could have spent an hour . . . he didn't have to read two stories, one was enough. I feel like class time was being wasted by spending time on that book . . . I suppose it was valuable having the chance to know almost nothing about reading. It did give me more of an idea of how children would be going into the classroom for the first time . . . helpless!" Even after class discussion of the experience she had missed the instructor's points about the developmental aspects of learning to read in which children build on what they know as their needs emerge. This may have been because she did not participate in the lesson, other than spending time at the free-reading table with her friends reading old favorites from the library. As she did not attempt to decipher the new symbol system, Sally gained only a minimal degree of understanding.

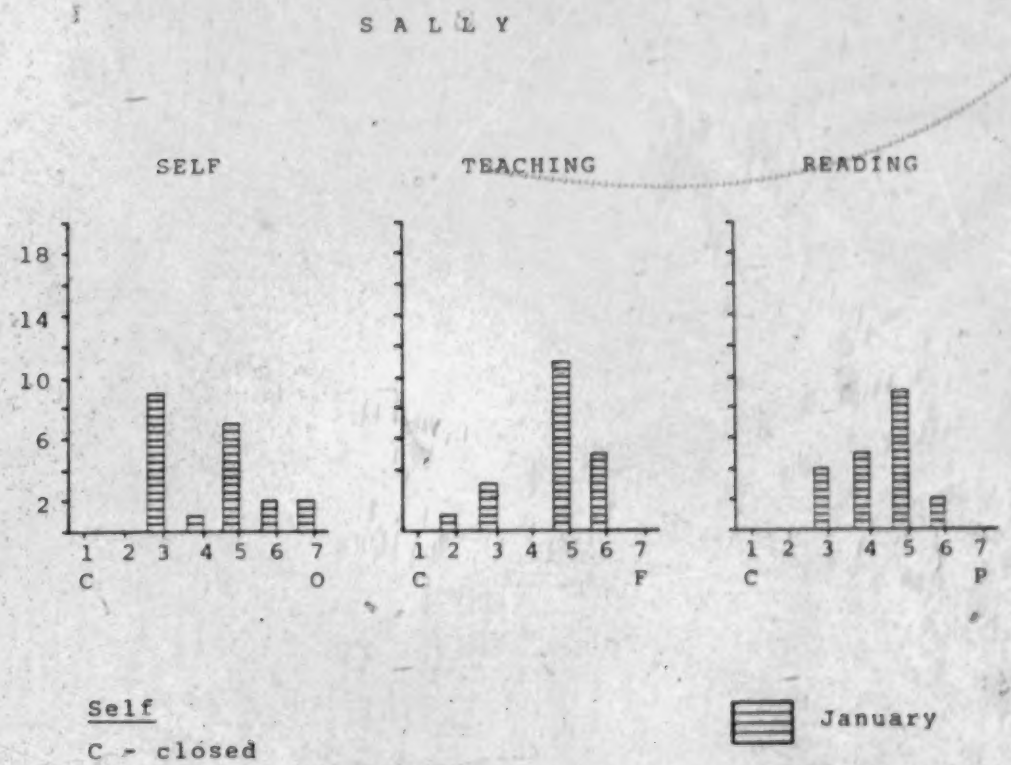
There were aspects of the instructor's model which she did adopt which indicated changes in her beliefs about reading. She began to see that more than word identification skills such as phonics were necessary to learn to read. She said, "I think doing a test [miscue analysis] as Dr. _____ did would be useful in helping kids. I would do this . . . a child who focused more on language rather than context [meaning] would probably have a harder time changing since they would not understand the context."

She began to see that meaning is essential to reading. According to Sally, ". . . we learned how it is important for a good reader to use meaning as a guide, I agree with this. In order to learn you must gain something from the reading in what it says, through the context not through the print. The print is only a symbol of the meaning. You cannot learn much from print but you can learn a lot by understanding the context. Print is only a stepping-stone to concrete learning. Focusing on meaning is more important I think. Print comes in time and it just takes practice but the context must be understood because this is where our knowledge comes from."

Sally even began to change her belief about integrating language arts. She said, ". . . language and reading can have a very broad scope. I learned the importance of integrating all components of language arts together." As well, during the course her notion of the value of learning centers was reinforced. According to her, ". . . I liked the way learning centers are set up with all the different stations and they all related to language arts and reading in some way." Although she rejected the instructor's model of teaching and reading, she did change her views toward a few of the aspects of developmental reading that were demonstrated and discussed.

Table 1

Beliefs Reflected through the BRES Questionnaire



Self

C - closed
O - open

Teaching

C - control
F - freedom

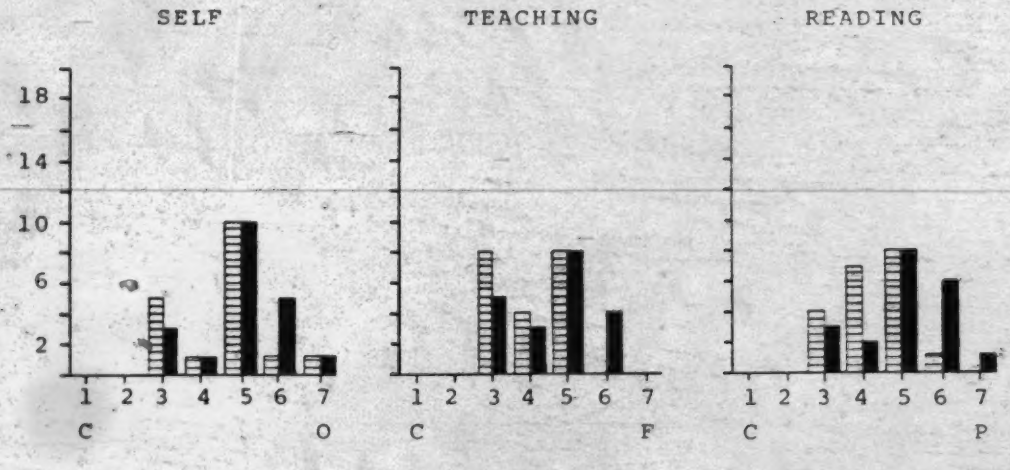
Reading

C - content-centred
P - pupil-centred

Table 2

Beliefs Reflected through the BRES Questionnaire

CLASS MODE



Self

C - closed
O - open

Teaching

C - control
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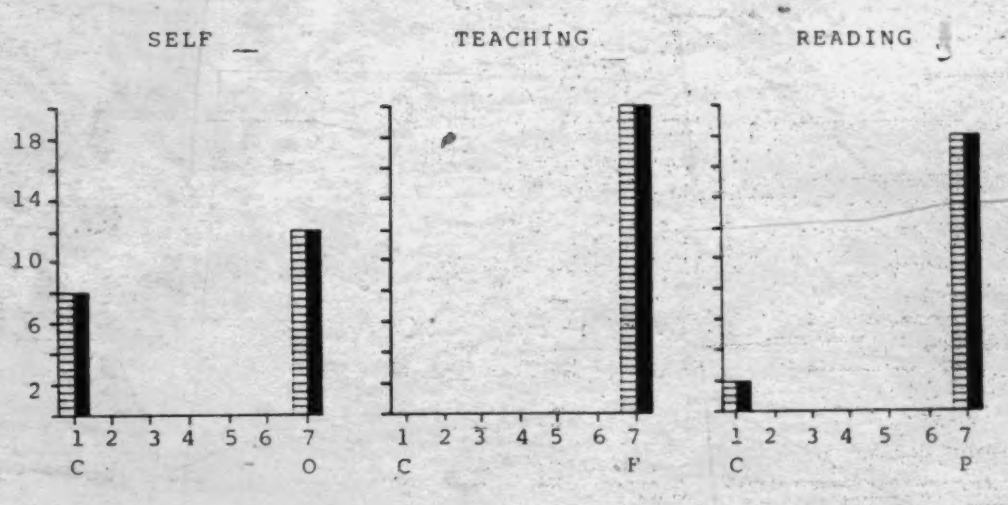
Reading

C - content-centred
P - pupil-centred

Table 3

Beliefs Reflected through the BRES Questionnaire

I N S T R U C T O R



Self

C - closed
O - open

Teaching

C - control
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Reading

C - content-centred
P - pupil-centred

Sally's beliefs about self, teaching and reading as stated on the BRES Questionnaire developed for this study are reflected in Table 1. This table illustrates the number of belief statements Sally approved that represent a closed to an open orientation (self), a control to a freedom orientation (teaching) and a basal and linear skills to an interest, natural language and integrated curriculum orientation (reading). Unfortunately, Sally was unable to respond to the BRES Questionnaire at the end of the course (April). Table 1 reflects only her beginning beliefs (January). Also included here are Tables 2 and 3 illustrating the beginning and end modal approving belief statements of the class and the beginning and end number of approving belief statements of the instructor. Tables for Alice (Table 4), John (Table 6) and Ursula (Table 7) are also included in the text.

Alice

Self. Alice's beliefs about herself continued to waffle throughout this study. For example at the end of the course she was still not sure whether she would be a competent teacher or not. She said, "One moment I can feel like I will be the best, most adequate teacher around and the next I feel like I should give up and go into janitor work. I do not really want to be a janitor still I would rather be a good janitor than a rotten teacher." At

another time she said, "As a teacher I want to be the best I can be and I certainly don't want to teach if I'll be no good at it. What if nobody tells me I'm no good at it?" Even though she was still not sure if she would be an able teacher, she was sure she wanted to teach. That decision, being long made, was not part of her more current dilemma. Speaking of a classmate Alice said that ". . . she was into herself a lot . . . I think she was not quite content with where she is at . . . that really relates to me because that's what I did . . .like, 'what do I do now?' . . . and I had to go searching for awhile and then you get someplace [in your thinking] and you say okay, this is it."

Although Alice was not yet confident in her abilities to teach, during a concurrent psychology course she became aware of a new paradigm within which to view these unsettled feelings with more equanimity. According to Alice, "My [psychology] instructor said the age group in their early twenties was the worst for identity confusion, because you think that you want to do something but you're not sure of what it's going to be like, so you kind of go in and out of this stage--and that's what I'm doing! I just can't believe it is so true. But it is. I look at it and I think that's going to be fantastic and the next minute I think, oh wow, it's just not worth it. I can't do

that because I can't discipline them [her students] and I can't do this and I can't do that . . ."

Despite her concern over herself becoming a competent teacher she spoke of herself growing in confidence in other ways. One new insight included the feeling that she could express her own values and goals without losing friends. She was becoming less dependent on the approval of others and more inner-directed. Alice related her experience when she said, "I guess in university there's not so many cliques like there are in high school. It was unbearable. Here I find I'm allowed to be who I am and say what I will and decide different things like on the last day [of class] when I said, 'No, sorry. I've got to be there,' I'm going to be a student, I have to go do some work and stuff instead of go for coffee. And I'm allowed to do that. In high school I always felt pressured into going to do something like that [have coffee and not study] . . . and I guess that's a part of growing up too, being able to say, 'No, I don't feel like doing that right now,' or . . . 'I have other things to do' . . . and people just accept you just the same. I really enjoy it."

Alice was changing her views of herself but these changes seemed to be small adjustments and refocusing that was part of a continuing process. As she said, "I still have a lot to learn, then again I've always been learning."

Teaching. Alice's beliefs about teaching changed dramatically during this course. Indeed, conversion was a more appropriate term than change for what happened to her. She began the term saying that although a teacher should be a loving guide for students, structure for both the teacher and the student was most important. Near the end of term, speaking of a lesson she did she said, "I found the less structure, the less directions I had, the more fun they [the children] had and the more they actually did."

As in any conversion, Alice's seemed to happen immediately but it really involved internal deliberation over the whole term. As she said, "I thought [at the beginning of the term] there's no way I could use that [the instructor's approach] in my first year of teaching. There's no way I could do that. There has to be some structure . . . you have to interfere sometimes. I need the books and everything . . . And even at the very end I was thinking, 'Well, there has to be something, you can't just let them just go and read! . . . But that's not really the idea. You're there to guide them . . . it's just amazing!"

Her beliefs about the role of a teacher changed as part of this larger change. She said, "I think if you're just going to teach a lesson, anybody could do that. I think you have to . . . a teacher's role is to [use] what the students learn. I'm sure our instructor doesn't just

go in there and say, 'Okay, today I'm going to do my lesson and that's it. I'm not going to interact with any of their stuff.' But he's going to take up the stuff that concerns you or ideas you have and maybe expand them or do something with what you have . . ." The change was difficult for Alice. According to her, "It was hard for me to get into it. I was ready to fly up and . . . I just wanted to . . . 'Listen to this . . . this guy says you should just read books and that's all and you shouldn't teach them the alphabet.' . . . and I was really upset and everything." Even at the end of the course she was still struggling with what she saw as valid in the instructor's view but which she could not accept. As she said, ". . . even at the end I was thinking, 'Well, they can't do everything by themselves.' But they can do things by themselves . . . you're there to say 'Hey, maybe you can focus on this, maybe that will help you,' or maybe tell them where to go to learn it." Alice entered the course with strong beliefs about teaching and left it with just as strong, but different beliefs that had become vital to her. She said, "I'm telling my roommate all this wonderful stuff and she's going, 'Oh, yeah, sure, sure.' . . . you know, like it doesn't matter, but it does to me, because I think it will help me."

Reading. The catalyst that affected Alice's beliefs about teaching so much also affected her beliefs about reading. From a belief in systematic phonics instruction moderated by a concern for children's interests, Alice went to a belief that reading should be based on learning the ". . . underlying structures and how words work." She felt that she could use what was available in her own way, teaching to children's needs. According to Alice, ". . . they could learn better with different reading material because they would find it more interesting because they chose it themselves . . . this will make a difference in my teaching because at first I was sure I would need the textbooks to lean on. Now, I think I could teach language without the use of textbooks because kids are more interested in things they choose to read. What I think I would do is set up centers like he said and get them to do something that's productive for them or worth some merit . . . those centers can be fun, they don't have to be work." About reading textbooks she said, "If I don't like a particular approach I would change it . . . a series is supposed to be a guide not a rulebook . . . I think to use a series properly there would have to be a knowledge of the kids and the books and me, the teacher."

This new (to her) approach to reading seemed the ideal vehicle for teaching the Native children she had encountered in the north. As she said, ". . . it makes me

see how to work with the Native Indians. I think it would work whereas the structured did not work with them so well . . ." She felt this developmental form of reading instruction seemed to fit best with the Natives' lifestyle. She said, "I saw the kids working that way and I thought, 'Boy, I'm sure this would work up north with those Indian boys.' I'm sure it would . . . because their whole way of life sort of revolves around that . . . and it's a nice way of life, it's a free way . . . because they're doing it on their own and it's not like, 'This is what you're learning today.' . . . and I think that's more their kind of spirit . . . to do it on their own and say, 'Hey, I can do it!'"

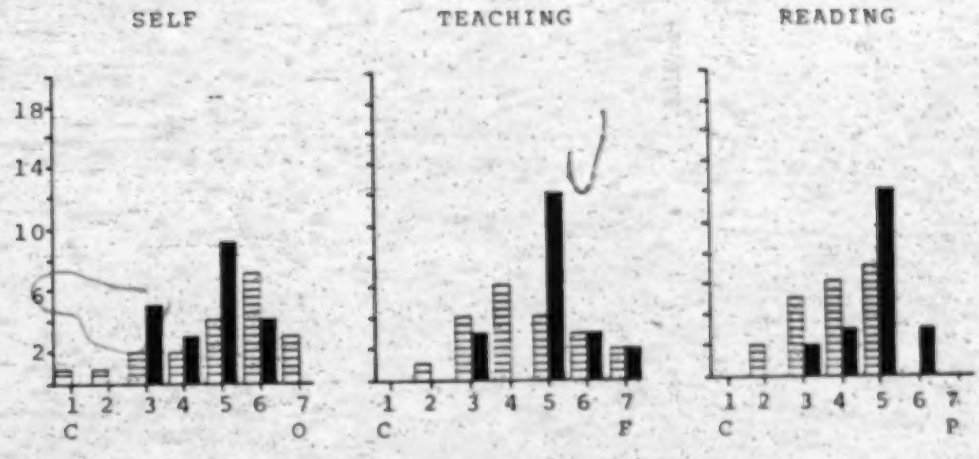
Finally she changed her belief about what books children should read. Again this change seems to have come out of the larger one. From a concern that children read ". . . good literature, like Shakespeare . . ." Alice moved to the belief that, as she says, "I think they could get the same thing out of something else . . . it's important just to get a feel for different sorts of literature. . . . you don't say, 'This is what you read,' but maybe you could say, 'This author writes about such and such, maybe you could try that,' and see what they think of that."

Alice made a definite change in her beliefs about reading which seems to have gone quite deep. In reading theory it was a leap from one end of the continuum to the

Table 4

Beliefs Reflected through the BRES Questionnaire

A L I C E



Self

C - closed
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Teaching

C - control
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Reading

C - content-centred
P - pupil-centred

other, from a highly structured, sequential approach to a meaning and interest, developmental approach. She said it best when she said, "At first I thought reading meant textbooks, assigned readings, structured phonics, and grammar. Now I think children learn from the books they like to read. Comprehension of underlying structures and themes is more important than grammar and structure."

John

Self. While John did show some change in his beliefs about teaching and reading, his beliefs about self seemed to change very little over the course of the class. This lack of change was to some degree to be expected. John was the oldest of the volunteers and as a young family man was very involved in his church community life. His strong religious beliefs implied a particular way of thinking and behaving. He also had cultural stereotypes to fulfill, roles inherited from his immigrant father and roles absorbed from the culture in which he was born. After an initial description of his family history and religious views, John spoke very little about himself. Unlike the women in the study, he did not discuss any concerns about the rightness of his views, he did not question his beliefs about self. This seemed to be a deliberate choice. A choice made by him rather than made for him by circumstance. The one time he alluded to this decision he

said, ". . . the first few weeks I became very involved [with the research] and tried to analyze my own thoughts. Eventually you get the feeling that you have opened up too much for a time and you want to settle back for awhile." He was no more involved than the other volunteers, perhaps less so, but he felt too exposed and stopped any discussion of himself (see Table 5 for a comparison of these preservice teachers' comments on self, teaching and reading).

Table 5

Percentage of Verbal and Written Comments on Self, Teaching and Reading Beliefs

Preservice Teacher	Percentage of Comments		
	Self	Teaching	Reading
Ursula	30	52	18
Alice	30	57	13
John	17	38	45
Sally	40	35	25

However, John seemed to become more open in his acceptance of ideas differing from his own philosophy. He stated that he felt he should become knowledgeable about theories other than his own and that he should associate with people who held differing beliefs. In a way, this stance appeared to be a confirmation and a defense of his decision to attend a, as he phrased it, ". . . secular" university.

Teaching. Changes in John's beliefs about teaching, seemed to be more superficial than signifying underlying shifts. Although exposed to an instructor who believed in a definitive and explicitly stated theory of teaching and of teaching reading which he modeled, John felt that the intent of the instructor was to help students find their own philosophy of teaching. According to the instructor, ". . . the goal of the teacher is to get out of the way, be unnecessary. . . . I believe they [children] are learners [who] actually structure their own learning . . . people work to their own interests and ability level . . . let them expand from what they know . . . it is best in my view to learn from the inside . . . it's scary, you think if you're not teaching it to them, they're not learning . . . the key is to keep looking at it through the kids' eyes." John did not seem to see teaching in this way as acceptable. He seemed to ignore these developmental

aspects of the instructor's modeling. As John says, "I think this course has been important to me because it has forced me to see my own way. I don't have it all worked out yet but I feel confident that I can now continue to develop it . . . continue to think about it. I'd say I've come out of this course with the ability to develop my theories or my unique style as an educator . . . he [the instructor] has fostered that . . . he's developed your technique . . . he's helped you learn what your way is." The instructor's modeling of teaching did include a component of self-development and self-direction but he was also trying to show through his instruction, a way to teach. John grasped the chance for his own self-directed development but did not seem to get beyond that to accepting the self-directed teaching theory modeled by the instructor. The instructor was teaching and modeling that any teaching done must come out of children's personal needs, development and current interests. John did not seem to be able to incorporate the new model of teaching he was exposed to into his own teaching theory. When describing what he thought a teacher should be he said, "Len Peterson said the purpose of his playwriting is to entertain, to inspire and to inform . . . I see that as a teacher's role as well . . . now there is going to be a difference in emphasis, the teacher's role is perhaps more to inform but if it isn't entertaining for the children

then he's likely not to achieve his objective." To John the teacher must take children's interests into consideration when planning but the teacher plans what should be learned. He said, "A teacher has to be extremely interested in what the children are doing . . . they have to enjoy it [the lesson] and see a purpose for it so that [learning] will develop more or less naturally . . . there's definite guidelines you're going to have and the teacher does still play a very important role as far as I'm concerned." John's belief seemed to be that there were things to teach which should be determined by the teacher, but children should find the learning enjoyable and lessons should be of interest.

This is not to say that John did not grow or change in his beliefs about teaching. He did, as the following illustrates, but his change was such that he seemed to incorporate some of what the instructor said into his initial beliefs about teaching rather than as Alice did, take whole what the instructor advocated. John said, "I came into the course with, in a way, a kind of philosophy of things. I could see that there were problems with the simple basal readers and there was the whole idea of teaching grammar . . . that kind of stuff doesn't stick with you . . . actually doing things is how you develop. So one thing I've come to see is the importance of being

subject to a whole variety of things and doing a lot of reading and really kind of broadening your experience as much as possible . . . I can see that some of the things that we've talked about in class, some of the ideas I've had on teaching do work. That focusing children's experiences and getting them interested is something of prime importance. It has to become a part of whatever they're doing. I think the fundamental thing is that these [reading, writing, speaking] cannot be instructed, they have to be experienced . . . they have to be done and they will develop. I can go into a classroom and teach language arts from the perspective where the student really counts."

Although John did agree with aspects of what the instructor was modeling and teaching and even assimilated some of the instructor's beliefs into his own, John did not become a convert. He did not seem to integrate the instructor's teaching into a coherent whole. Perhaps John's thinking was now at a stage of development where he needed to let ideas "gel." As he said, "I have developed an opinion over these last few weeks on how I'd draw in aspects of other courses that I've taken here and experiences I've had . . . put in a kind of psychological framework I see when I go into the next course or over the summer I can keep thinking about how I'm going to teach language arts . . . things can keep coming at me where I am now in language arts."

Reading. John's beliefs about reading, like his other beliefs, changed very little. There was a shift of emphasis in some of his reading beliefs but generally his initial beliefs about reading were not changed but strengthened. John began to see the goal of reading as for all the other language arts, to be communication. He said reading ". . . makes possible effective communication . . . the basic goal for a reading program is to foster good communication . . . you cannot simply let kids stay at the stage where they're reading one kind of thing or writing just one kind of thing, because they're not going to be communicated to in a very good way because they're always only going to be getting one side of things and they're not going to be able to communicate effectively . . . that's got to keep growing."

Throughout this course John strengthened his belief that children must be interested in and enjoy what they read. He said, ". . . it is important to foster the desire to read and to get something out of reading . . . I think I could take any story and do something with it that would interest the kids."

As well, John managed to align what he heard about reading from this instructor with his deeply held religious views. He said, "It is important to understand that reading like all of language is not an invention of man's

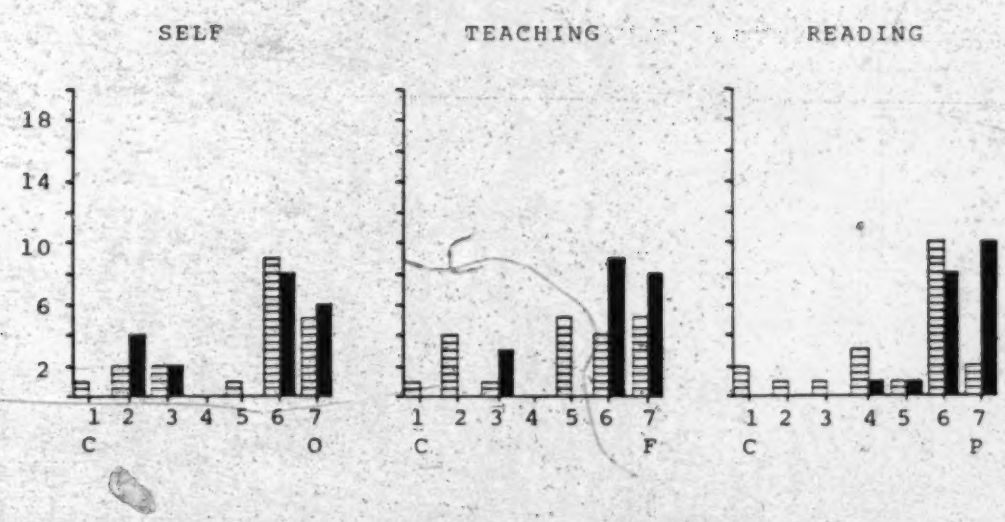
intellect, which must be taught according to certain prescribed norms, but simply, or profoundly, an ability inherent in us as creatures. Once we understand this it becomes clear that reading can be learned in a natural way."

Finally, John believed at the end of the course that he was capable of teaching reading. According to him, ". . . after he [the instructor] talked for awhile and I was thinking about it, I thought that I could fairly confidently go into a classroom and maybe I would have to start out with a fairly basic thing . . . follow a textbook . . . but I would also feel fairly confident that I would come up with things and like he said it's going to take time to get into things to do . . . and he can't tell me 'well, this works and that works,' because it's not going to work all the time." John may have been confident he could teach reading but he did not seem to accept the instructor's concept of what teaching reading really was. Perhaps one reason John did not fully accept the instructor's model of teaching reading was that he did not always fully understand the model. For example in reaction to a segment of the course in which the instructor taught the class to read a new symbol system, John was almost questioning himself as he said, ". . . a few more specifics in the reading experience would have helped . . . I think

Table 6

Beliefs Reflected through the BRES Questionnaire

J O H N



Self

C - closed
O - open

Teaching

C - control
F - freedom

Reading

C - content-centred
P - pupil-centred

would have helped me . . . because I didn't really follow what was going on in that reading experience . . . I could see it was working . . . but still, the 'why' of the stuff . . . he [the instructor] says 'if you're going to do that in a class, then your objective is to have the kids learn the things . . . they don't have to know the 'why' of what you're doing.' But on the other hand, he was trying to do that with us . . . but we, as teachers, do have to know the why." John had yet to figure out the 'why.' While he seemed to incorporate some aspects of the instructor's model of teaching and reading, John did not seem to want to relinquish or subordinate his own views. He did not seem to always understand the instructor's theory, and when he did, that understanding, or acceptance, was reshaped and reworded to fit John.

Ursula

Self. Ursula's beliefs about herself seemed to be more stable than her beliefs about teaching or reading. What changes there were seemed to be changes that would have happened whether she had been in this specific course or not. She was the kind of person that was self-aware. She often voiced judgments on her feelings. Ursula was able to stand outside what was happening to her and reflect on the meaning of the situation and on what her feelings about the situation were. She evaluated both the situation

and how she reacted to it. As a sampling of her comments show, Ursula was a curious, seeking, open kind of person. She said about herself, "I wonder if . . . it amazes me how fearful I am . . . I don't like being dependent on other people . . . I think it's good for my own character . . . I get a little frustrated . . . It's probably good to have a look at myself . . . I wonder why I . . . it's probably very revealing of my character."

Perhaps a story she told about herself best illustrates her awareness of levels of meaning for herself and others. She said, "It reminded me of when I was in grade 11 and we went on this field trip. I was pretty independent in high school. We got there and I really wanted to go and look around. I wanted to spend a lot of time in the museum and some time around the harbor. Everybody else wanted to go to the shopping center or something like that. So I said to my friend, 'Well, let's go to the museum then.' We were also going to go for an hour at the end of the day with the class to the museum. And she said, 'No, I don't want to, I want to go shopping!' And I remember at that point I just--I got really irritated and I wasn't a very nice person--I just sort of stood in the middle of the road and I said, "Do we always have to be like sheep in this class?' which was the most awful thing to say to your friend. She just looked at me and said,

'Well, go to the museum. I don't care.' So I did. Here I am, six years later--eight years--I think it's eight--and I feel no different. I really get the feeling that learning is sort of outside most people, like it's not part of your life to learn." Learning to Ursula meant awareness of self and openness, perhaps even eagerness to embrace change and self-growth. Change was an important aspect of life to Ursula. It was part of her style.

There were two aspects of self that Ursula felt had changed because of the course. She attributes both changes to the instructor's teaching style. One change was in her feeling toward being evaluated. The instructor's evaluation scheme was based on his particular model of teaching and learning. For example, two out of the three assignments were group projects, which because of the nature and scope of the assignments required considerable cooperation and discussion within the groups. All three assignments required actual involvement with children, reading series, and teaching rather than library research. They were, as the instructor said, to ". . . integrate theory with action . . . I want you to understand by going through it." Additionally, the final for the course was an individual project in lieu of an exam. It was designed to meet ". . . course objectives and your own personal needs and interests" (see Appendix B for the class assignment sheet). These were very open ended assignments and left

most decisions to the student. As well, the instructor did not give number grades or percentage marks for each assignment but instead gave considerable verbal feedback throughout the course. The instructor kept an anecdotal file on each student. He believed that evaluation should be continuous and holistic, and said that the final grade ". . . should reflect what you know at the end of the course."

Ursula was an excellent student, finding it easy to get top grades in any course, whether she was interested or not. As she said about her experience with evaluation at university up until this course, "I am accustomed to evaluating how I am doing in school on the basis of what marks I get back. Consequently, when I get back nines or eights, I usually work less hard and if I get back sevens I work harder. I learn what I know I'm going to be tested on then quit. That takes about one month of work." Concerning the evaluation model used in this course, she went on to say, "because now we don't get any number grades, but comments and suggestions for other areas to explore, I don't stop the learning process. There always seems to be something to strive for. The hardest part of it all is to change--the way it reflects on me or the way I perceive it to reflect on me. I'm used to thinking of myself as a good student. Now the criteria has shifted. I

think it's good and I think really good for students. It is easy to compare number grades, it is virtually impossible to compare written comments. Written comments, conferences and continual encouragement and suggestions not only stop the slower students from feeling stupid, but they stop the brighter ones from feeling too clever all the time. That has advantages. Evaluation, to my mind, should be more for the teacher than for the student. It should be done to point out areas that teachers may need to encourage more or to areas in which teachers have not been very effective. I think it's wrong that I feel I need a mark to determine how well I've done."

The second acknowledged change for Ursula was reflected in her perception of herself as a writer. At the beginning of this research she was hesitant and apologetic about her journal entries, saying, "I've always felt myself a poor writer and although often I feel the urge to write, other than letters, I rarely do." Throughout the course her feelings about writing changed. This was due it seems to the particular teaching model presented by this instructor. In very general terms that model is to learn by doing and developing, and mistakes are just learning and not important. As the instructor said in response to a question concerned with a session for the class to attempt to learn to write as they had previously had to attempt to learn to read, "You had fun learning to read, you can have

fun learning to write" (see Appendix G for other comments made by the instructor that reflect his model). This open, accepting, non-critical model of teaching apparently has enabled Ursula to allow herself to re-evaluate her thinking about her own writing. She said, "One thing that has changed is that I notice I have more confidence in writing. I used to . . . everytime I'd get to a period or a comma I'd think, 'Now am I supposed to put a semicolon or a comma here?' And now I don't worry about it. I just . . . whatever feels good . . . I just write. I think, you know, I've done it long enough that I must know. This course has given me confidence. I would really like to do more with writing and so I thought I should do that, just practice."

These two changes indicate that Ursula was open to influence by the context in which she finds herself. She sought growth, change and self-development at every opportunity. Her basic life views, self-confidence and openness to others and their ideas seemed strengthened rather than challenged by this course and instructor.

Teaching. Ursula's experience in this course reinforced some of her concepts about teaching and what teachers should be. The instructor's model of teaching gave her a firm theoretical grounding to which she was able to attach some of her previous beliefs. This was not an easy transition for her. This model gave the power for

learning to the child rather than the teacher. As the instructor said, "It is a misconception that things that have to be learned have to be taught. Children can teach themselves. The ideal class is one in which I [the teacher] am not necessary. In a sense teachers lead, but lead by being able to follow." Although this model fit with Ursula's idea that learning should be based on interest, it did not conform to her concern for fulfilling the curriculum content requirements as one interaction between her and the instructor shows.

Ursula: Are we going to miss out on any material?

Instructor: That question belongs to the other model. I am trying to work myself right out of a job.

Ursula: Am I doing my part?

Instructor: I hope you feel able to explore questions on your own after this course and have no sense of the course ending. I hope you have the feeling of only scratching the surface and the sense of having some ability. If you need someone else's evaluation then you are still dependent. I know this [model of teaching] may not be your [said to the class] cup of tea, but hopefully you can make your own decisions about your teaching and your own choices.

Ursula did in the end do just that. As she said, ". . . it seems that here in this course we are actually

experiencing what it is like to be on the receiving end of such a program . . . before this class I was really convinced that you needed to have a lot of lesson plans and a lot of things organized. But I think it's a little bit presumptuous to start off having everything planned because that's not taking their interests and tastes into account at all . . . When you're starting a program, going with the underlying principles implies that you have confidence that it's going to come out and you are going to know what needs working on and the students are going to have interests and . . . I think it [the course] has had an effect on the way I will be teaching. On the one hand I feel more sure of myself and on the other I feel confused. Even the label, name, teacher implies that one has something to teach, something important only you as head of the class can dispense. I'm not so sure that's true anymore."

Reading. Ursula's basic beliefs about reading were confirmed and strengthened during the course. She began by believing that "natural" reading was the best approach to teaching reading and as her comments reveal, she ended by believing it more firmly. "Well, I think when I started [the course] I had vague ideas of teaching reading using literature kids were interested in. I believed that learning to read came out of reading books and parents and that kind of thing, but I still think I divided pre-reading

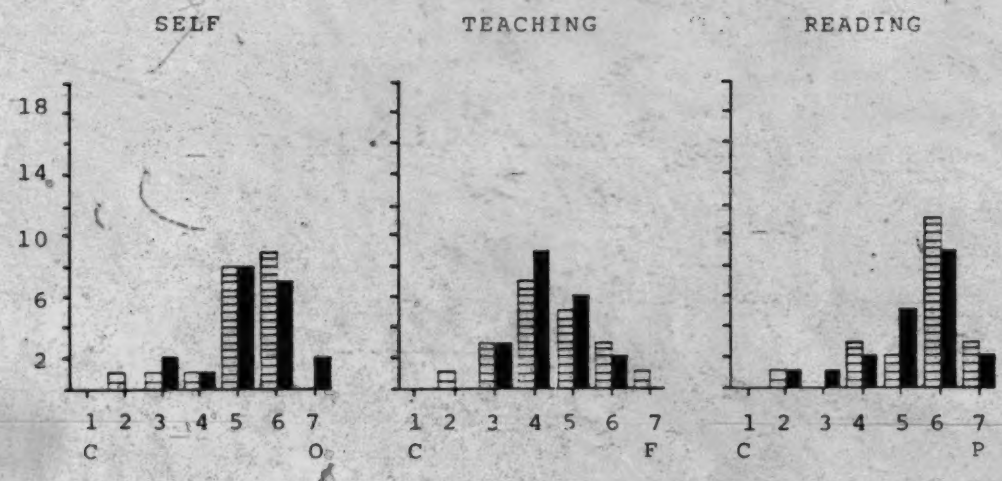
skills, I'm calling it that right now, from formal instruction somewhat. But I really believe it [natural reading] now. I feel that's backed up with theoretical research. It really can work."

About her previous concerns with teaching all the details of the reading curriculum in sequence she says, "I will really work with what kids do, not with what [we think] they need . . . that was one thing that really worried me at the beginning of the class, was knowing what [level] to instruct to or what individual children needed helping or what kinds of help they needed in different areas. I'm not so worried about that any more." Ursula believed more than ever that reading should be taught from children's interests and within their natural development. As she said, "If there's one thing I've learned through this course and through the reading I've done is that one cannot teach reading. The best and most a teacher can do is set the climate. It goes without saying that the climate must be a supporting and caring one that demonstrates the sheer pleasure as well as the usefulness of reading."

Table 7

Beliefs Reflected through the BRES Questionnaire

U R S U L A



Self

C - closed
O - open

Teaching

C - control
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Reading

C - content-centred
P - pupil-centred

Factors Contributing to these Changes in Beliefs Held at the Conclusion of the Course

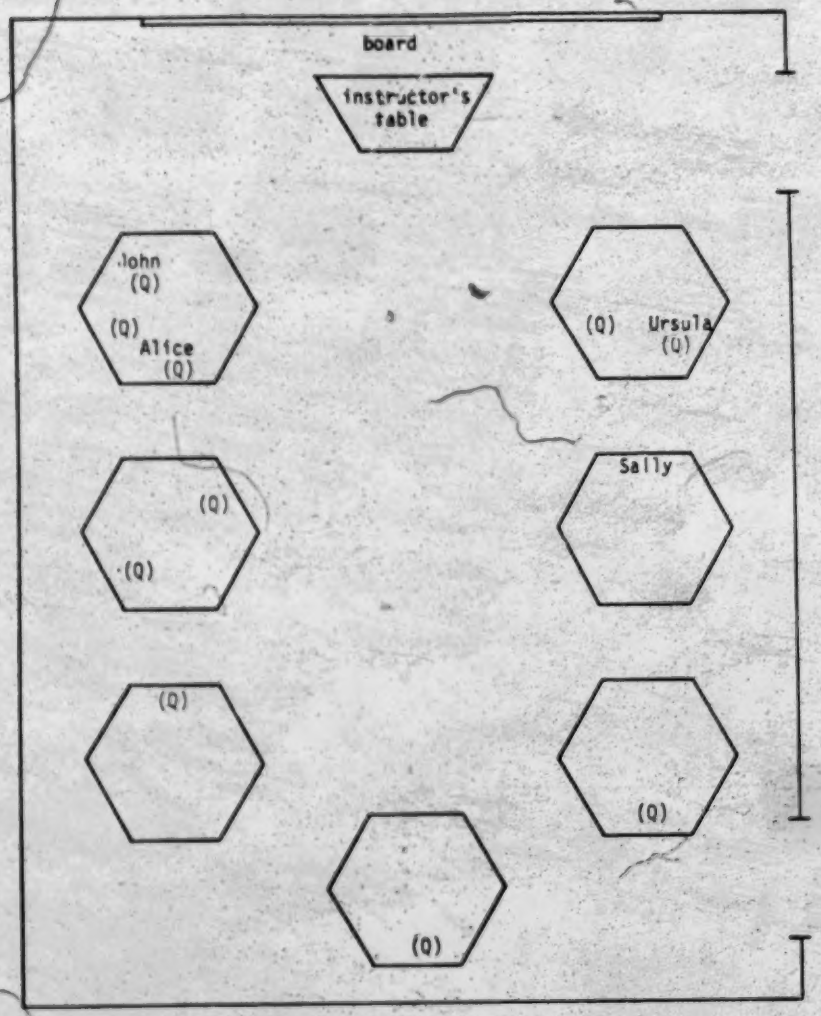
Sally

Sally changed her beliefs very little over the length of the course. The factor that seemed to be the foremost reason behind this lack of change was her mother. Apparently Sally's mother was a constant and perhaps overriding influence on her beliefs. Sally seemed not to have broken away from her mother's attitudes and wishes as yet. Perhaps Sally's youth and inexperience account for this but for whatever reason she seemed to filter everything she said or did through a screen devised by her mother. Her mother, an experienced teacher having definite beliefs about what happened in a classroom, was someone Sally talked to, her mentor. Her mother provided a powerful, full-time model of traditional teaching that would be hard to discard. The instructor was suggesting a different model of teaching. Sally seemed to do the best she could to unite the two, or at least incorporate a bit of the new but she seemed to have a great deal of encouragement from her mother to reject the theory and listen to the voice of experience.

Sally's mother was very involved in what Sally did in her course. According to Sally her mother provided teaching materials for her assignments as well as advice,

". . . like my mom gave me the comic books she had and so we had lots of materials." Her mother not only provided materials but she did part of Sally's assignments as well. Sally said, "It's not going to be that hard, I don't think. We've got lots of stuff, like I got some stuff from my mom, I got the reading sample and the writing sample and she took one of the better kids in her class and one of the lower kids so I can compare them." This dependence on her mother was even evident to the instructor who admitted he did not get to know her well because of her fear and her need to keep him at an impersonal distance. He said, "I got a sense of this looming presence of her mother and even though she tried not to be hurt about it, it sort of came through."

Sally's fear of participating and being exposed to the group seemed to also account for a lack of change in her beliefs. She preferred to be around people who thought the same as she did. Of the group she worked with for one assignment she said, ". . . the three of us work well together . . . we all sort of, we don't have contrasting ideas . . . we all sort of agree on the same things." When it came time to present orally their analysis of a basal text, Sally quickly collapsed into nervous laughter when it was her turn to speak. Finally, with one hand hidden in a pocket and keeping her head down so no eye contact was



Q = asked questions

Preservice Teacher Questioners

Figure 5

possible she was able to start speaking again by reading her notes verbatim. In another presentation she managed to be one of the group that did not have to speak. Describing the presentation she said, ". . . three of us are doing it, showing how we would apply it with stations [learning centers] and stuff, just give examples and stuff and the other three did the talking." Sally's shyness or fear of participation was extreme. As mentioned before, she did not once ask a question in class (see Figure 5 for an indication of those who spoke up in class). On one occasion she laughed out in class when most others did not. The instructor looked at her because of the laugh and then apologized for looking at her and thereby singling her out. Sally turned a violent red, hid her face and did not attend class the next day.

Sally was in the wrong place at the wrong time. She was not ready to become a teacher. It was her mother's decision and Sally did not resist her mother's guidance. She seemed to have the potential to be a teacher but it will probably be hidden until she can mature and get beyond her mother's influence and beliefs.

Alice

The most important factor contributing to the changes in Alice's beliefs was, of course, the particular instructor she had for her first reading course. If she

had had an instructor who was less strongly centered in such a definitive theory of teaching and reading, or even one who was more open to various theories it seemed doubtful that such a conversion would have taken place. A second important factor was seeing herself on videotape as she attempted to teach. These two factors combined with her openness to and tenacity for learning and growing or as she said, ". . . sometimes I think I'm so dumb but then I have persistence so I can get over almost any hump . . .", made it possible for her to change her beliefs.

It took the full thirteen weeks of the course for her to change her perception of the role of the reading teacher. Listening to her it seemed to be a continual struggle between her initial beliefs and what the instructor was saying and doing. According to her, "I actually couldn't find out where he was coming from at first . . . it just took me the longest time . . . 'What are you trying to tell me?' . . . and I guess because of his way, you know . . . and me trying to think . . . I thought, 'That's impossible.'" But she was intrigued. She saw that this instructor was different from so many of the others she had experienced. According to Alice, ". . . this other instructor said, '. . . and don't get upset in class!' . . . and some of the students felt this wasn't so great and so they were debating with him and he just got

whirrr! He went all red and everything else and I thought, 'What are you telling us? How can you say don't get upset when you get upset?' He said if you get out of control get out of the room . . . and it seemed to me he was out of control . . . He seemed to be saying, 'This is what you should do . . . but I'm not doing it' . . . at least our language arts instructor said, 'Well, this is what I think you should do' . . . and he did what he said."

Alice liked the way the instructor dealt with them as students. She said, ". . . the thing about him is that he's very open-ended and he allows for you to be individual and I like that. I think it is very important because there are so many who say, 'Well, this is the category you fall into, this curve right here, right here!' . . . there's no understanding . . . you had a difficult problem here' . . . or . . . 'you were really '. . . there's no understanding that way. But I think he would be very open to . . . if you were having problems he'd say, 'Hey, well maybe we can work something out here' . . . I think that's pretty important . . . to me it goes beyond your mark, it goes beyond the things you've learned . . . being treated like you . . . I think it's pretty important. So I just hope I can do as well as he does . . . portray the same kind of thing in the classroom." By the end of the course she trusted him as a teacher. She said, "He's a pretty good teacher . . . I think he knows his stuff . . . that's

the thing too, the things that he taught is what he is . . . he practices what he preaches."

Even though Alice said she saw what he did as good instruction and good theory, it seemed she needed to experience it as a teacher before she believed what he said. At some level she could sense the truth of what he was saying but not until she saw herself and the children in action on videotape did she really see his approach as truth for her. Seeing her teaching self on videotape seemed to be the turning point in her conversion (see Appendix E and H for examples and a summary of her non-verbal behavior during teaching reading). As she said, "I did my teaching this past week and I felt depressed about it . . . I thought that I would have allowed more freedom . . . be less structured . . . what I taught didn't allow for much . . . it was kind of . . . I don't know . . . there was just one topic and it was too narrow . . . it didn't have broadness to it . . . I couldn't take it up over and over again . . . the way I presented it didn't give rise to enough ideas coming out of it . . . it just seemed I was more concerned with me . . . I didn't approach it in the right way . . . I approached it like I have this and I'm going to lay it on . . . it wasn't something where they learned . . . I couldn't tie it together and I didn't know what questions to ask . . . the questions I asked

sounded like they already had an answer . . . I would ask them questions and they would sort of blurt out an answer and then I would go on to the next question . . . it didn't turn out like I wanted at all . . . I didn't quite teach . . . I don't know how to explain it but I just didn't go as a teacher . . . it was more like something to do when you're babysitting . . . keep them busy . . . I just feel like I missed the whole point of the teaching assignment."

She saw herself as a bit of a dictator in her lesson as she said, "I kind of commanded them . . .", but she also saw that the children found out (learned) what they needed despite her unawareness of their needs and without her direct intervention. After she viewed the videotape Alice said, ". . . she found out how to spell the word without my help . . . I thought 'Oh, no! . . . this is unreal . . . what he said was really true . . . this does happen, they do! They find out a way if they want to . . .' and I thought that's unbelievable! Learning really does take place by itself, I was surprised."

Watching her videotape also allowed Alice to see how she was using what the instructor advocated without being aware of it. As she said, "When I picked the book [for the lesson] it had nothing to do, in my own mind, to do with what he was teaching, maybe unconsciously . . . after I went back and looked at it again . . . I noticed that I did it [the instructor's approach] automatically . . . Donny

wanted me to write out 'squirrel' on his paper but I didn't . . . I wrote it on another piece of paper and told him to write it on his own . . . it made me feel good because I used some of what I learned automatically . . . I didn't really think of it."

Through watching the videotape made for this study it seemed Alice made changes she might not have without it. The videotape helped her extend her understanding of the course material and of herself as teacher. She said, "I'm glad now that I was videotaped so I could go back, look at my mistakes and learn from them . . . I didn't really understand what he was trying to tell me . . . what he was trying to focus on . . . what kids learn . . . it's amazing what you learn, because I thought he was way off base some places, but it's really true! It works out that way. Probably that's why I was so shocked at my observations (of) myself."

As a result of what Alice saw on the videotape, herself as play-acting teacher and the children learning in spite of her teaching, she decided to add to her teaching assignment by redoing it the instructor's way. She said, ". . . actually I didn't really know what to do and then I thought, 'Well, I'm going to see if these things work, I set up centers. I had a reading center. I just set it up with blankets and pillows and stuff and put books in there

. . . I was just going to do reading but then I kind of got everything into it, so I just did language. And it was amazing! . . . I was so shocked at the way the kids really went for things. The ones [centers] that I put the most structure on, where I put limitations . . . they didn't really like." This part of the project convinced her. It worked. Children learned without her direct intervention. She said, ". . . I was just shocked that they . . . I just thought, no way, this can't be possible . . . just to see that kids do learn by themselves. They don't need you to say, 'Hey, do this, do this, do this!' . . . you know, it made me see . . . it influenced the way I thought . . . he really told the truth. So it really goes to show, I actually changed my whole view of things . . . it's kind of nice, it tied everything up and showed me . . . 'Oh this is what he was talking about' . . . you know, because you sort of go . . . 'No way am I changing lines' . . . but I had to sit back and say, 'Hey, it really works!' I would use it!"

For Alice this particular instructor was a catalyst. At the beginning of the course she had set ideas and beliefs about correct teaching behavior and reading practices. At the end she had changed her beliefs to those of the instructor. Seeing herself on the videotape as she attempted to teach--acting out her old beliefs but feeling her new ones, seeing the children learn despite her--made

Alice aware of the authenticity of what the instructor said.

John

The two factors that seemed to be most influential in determining John's beliefs at the end of the course were studying at a "secular" university, and the courses taken and the instructors encountered including the one in language arts, during this study.

John seemed to have changed in his ability to evaluate ideas on their own merit rather than on the values he attributed to the person who generated them. He came to the university believing that being religious was most significant in a person's life. However, over the term he became impressed with the degree of acceptance of all philosophies in the university setting. As he said, ". . . something that's struck me lately, this whole business of having gone to a Christian college . . . now that I've come to a secular university I thought, 'Well, there should be something different,' and in many ways there isn't. There are wonderful things happening here and people have terrific insights . . . one of the things that puzzles me is, I thought 'Well, what's the use of a Christian education when I can come to a university like this." Over the term the influence of a secular university, where his views and beliefs were accepted just as others' were,

seemed to have opened John to the feeling that there was good outside a religious setting.

Another influence on John's beliefs was the ideas and people he encountered in his other courses. He often mentioned something he was reading or someone he had talked to in relation to the reading course. For example he said, "To borrow from the music program, one of the things that they encourage is to have children write a song, to create something that is their own . . . they emphasize that it's not the final product, the song, that you end up with that's so important . . . but the process of writing that song, making decisions about it, creating something, that's what's important. And that too is what we must work on in language arts." However, John didn't seem to have a complete grasp of this process approach to reading even though this was what the instructor was modeling and teaching. Of another course John said, "Just say this is what kind of reading program I would have . . . other things that I've kind of pulled in . . . I did a paper for my drama course and that whole concept of getting kids involved in something . . . the whole idea of getting involved and not just being preached at kind of thing." This concept was also part of what the reading instructor was teaching but again John had to bring it to reading from another course. Somehow John was not able to recognize

these concepts as they were taught in the reading course but could distill them from other courses and relate them to reading. He said, "I have developed an opinion over these last few weeks on how I'd draw in aspects of other courses that I've taken here and experiences I've had, how they apply to teaching language arts." Even though John seemed to need the theory presented by the reading instructor reinforced by other instructors and other courses, this course in reading did affect John's beliefs as well. John said, "It's kind of getting muddled for me because other things have come in from classes that have tied in to what he [the instructor] said and I'm not sure if he said them or other people but . . . not that the final product is so important but the process that they went through to get there. He taught us to read . . . when I look back on that I think, 'Yeah, that kind of stuff works' . . . when he did that I really didn't have a clue what that was really all about . . . that class has done more for me I think, not only as a language arts teacher, but as a teacher, because the whole process of teaching has changed. I've got an idea now of what it is to teach . . . not just stand up to the class and instruct." Yet John felt a need for more explicit instruction and explanation of instruction. He said, ". . . a few more specifics at the beginning would have grabbed a few more people quicker . . . I think he could have quite justifiably explained the

why as to what he was doing . . . like when we discussed in class then they [the other students] said, 'Yeah, but you didn't teach us anything' . . . I think it would have been wise at that point to explain a few more specifics as to the why of what he was doing . . . you know, what's the idea here. . . . At the end of the term, now that I think about it, most people were coming across and started to see what was happening."

The instructor did make John think about teaching. As he said, ". . . he teaches differently. I suppose that's what's thrown a lot of people off. Other profs give you the material and that's what you have to learn. He doesn't do that and I haven't really figured it out . . . yet he, for those who are responsive to it . . . somehow he has made me and several others think about it . . . and through our own way of thinking about things we have developed a view of what it is to teach language arts . . . yeah, somehow he's done that . . . what he has done has made me think about it and has basically shown me what was way back in my mind, although I hadn't brought it out. Back in my mind there was something that said, 'Education should be along this line and what he has done is show me how that would work and that it does work."

John began the course with definite beliefs about self, teaching and reading. During the course he

incorporated and adapted some of the instructor's theory of teaching and reading into his own beliefs. He seemed to be slowly changing to a more open and holistic view of both teaching and reading. It seemed he ended the course expecting the slow growth to continue, perhaps even with anticipation.

Ursula

The factor that contributed most to Ursula's change and strengthening of beliefs was the instructor in this course. This instructor had very definite views of how to teach and what should be taught in reading. As well, the approach of teaching he endorsed was modeled for these preservice teachers every time they attended the class. As Ursula said, ". . . he was doing it [teaching] with us exactly how he would do it with the kids. And that's what he was trying to get to us. And that's why it is so sad because people just didn't seem to pick up on it." But she understood. As she said, "I really appreciated the time when he said, 'I'd like to know what you think you need to know.' It was quite humorous actually, because his perspective on teaching is exactly what he is teaching." She went on to say, ". . . so I mean you either agreed with it or you didn't. The people [that] did put the effort into it . . . I think we got quite a bit out of it . . .

because they were the topics that we were the most interested in."

A second factor in changing Ursula's beliefs, especially about teaching, came out of her concern for the way in which many of her classmates were reacting to the instructor's way of teaching. This reaction caused her to pay attention to and question her beliefs about teaching and teachers perhaps more extensively than she would have without it. Many preservice teachers in the course did not understand that the instructor was modeling a concept of how a teacher should teach. As the instructor said, "I teach this way because I believe in it, it fits with what's in my head, my framework." Part of that framework was that children teach themselves at the appropriate, needful moment. Ursula sympathized with her classmates but could see the class and instructor from another perspective. She said, "I get the impression that some people in the class are still convinced that there is only one way of teaching reading and writing and that is through a lot of drill and repetition of grammatical structure . . . I find that I go through periods of saying, 'I want to know exactly, I want to know first they learn this and then they learn that.' And then I have to really say, 'Wait, that's not true!' so I haven't escaped from it either. That's probably because I was educated very traditionally." Later she said, ". . . it's like some people in our class heard part of what he

said and discarded it . . . which is a shame because I'm starting to learn things." Near the end of the course she said, "I was quite appalled that so many people who didn't even have the courtesy to show up at the end would say, 'Well, we're not learning anything' . . . and there's nothing you could say. But that means that they went away from that . . . it means they didn't really hear what was going on in the class or they would have learned something . . . nor did they contribute . . ."

Ursula's concern for her classmate's reaction to the instructor and to the models of teaching and reading being taught also affected how she viewed these people as potential teachers. According to her, "I honestly think that people really don't think about the material they hear, they just write it down and they spit it back . . . It's frightening though, because these are the people that are going to be teaching, the people that are going to be leading the world, . . . it's really scary . . . But, you know, it comes out in the ways of teaching, what the real beliefs are underneath. That's why it scares me with this class because you could tell if they're not thinking about it, it's going to come out in the way they teach, too." That Ursula's concern was sincere and genuine showed in her comments concerning her own vision of what education should be and what she saw might happen when her preschool

daughter entered school. As she said, "I was surprised at the amount of people that were so close-minded about the whole thing and in some ways it really scares me about teaching. It really scares me about my own child. I certainly wouldn't want to put her in a classroom where she feels inhibited or stifled and I think that will happen."

A final factor that influenced Ursula's decision about the value of the instructor's model of teaching was her insightful viewing of a video of herself in a teaching situation. She saw that the model was possible as she implemented it without thinking about it. Two aspects of the model, integration of content, and the teacher's inner knowledge of appropriateness or the unconscious recognition of teachable moments were substantiated for her. After viewing the video she said about integration, "I was thinking about having to do all these different things and it would just be too confusing otherwise. If you were doing one thing in social studies and another thing in language arts and another thing . . . it would just take too much arranging . . . to have a truly successful and well-running program would mean integrating as much as possible. That way you could check reading comprehension in all subjects, scribe in all subjects . . . actually it [the video teaching] was not a bad reading arts lesson because I did use all forms of communication. We did

incorporate some writing and some talking and singing and drama and--gee, I did a whole curriculum in an hour!"

Through the video, Ursula was able to see herself as a natural teacher, a guide and facilitator who stepped out of the way as soon as possible. As she said, "It's amazing the things you can do without thinking . . . while you're doing it you're not really aware of all the things you're doing all at the same time . . . looking at the video you can see some of these things happening . . . it's nice to know that I can pick up on things . . . the part of me that is more sure of myself is a result of the good things I saw on the videotape. I was surprised that I was able to sit back and let the children do what was interesting to them--and use that as a little lesson or just as fun. It was nice to see myself pick up on their ideas and accomplish a lot by doing so. It gives me a little confidence in my future as a teacher."

Ursula did change, but much of that change was really strengthening and solidifying of feelings and beliefs she was already beginning to deal with. After taking this course, she saw herself, others around her, and reading in a bit of a different way. But the beliefs that changed most for Ursula were her beliefs about teaching. Teaching, for her, became a dynamic process. She saw what she considered good teaching modeled and she decided to emulate it.

CHAPTER VI

SUMMARY

Overview of Study

The purpose of this study was to describe any changes that occurred to preservice teachers' beliefs of self, teaching and reading while experiencing their first reading methods course. Data on preservice teachers' beliefs were collected through interviews, journals, observation during class time, videotaping of a first teaching of reading experience and a questionnaire given at the beginning and the end of the course. The data was compiled, categorized, and analyzed descriptively.

These four preservice teachers had beliefs about self, teaching and reading upon entering the course. Their beliefs were idiosyncratic but were affected by similar factors. The factors included childhood experiences and family expectations, school and work experiences, maturity and current responsibility.

Beliefs about self, teaching and reading changed for each preservice teacher during the course. Beliefs were variously confirmed, challenged and converted. Factors that affected these belief changes included the instructor,

concurrent courses and instructors and the university environment. This study, in particular the videotaped teaching experience, also affected these preservice teachers' beliefs.

Summary of Beliefs and Changes in Beliefs

The findings of this study are summarized for the four preservice teachers in the following sections about beliefs, changes in beliefs and factors that influence beliefs and belief changes.

What Beliefs of Themselves, Teaching and Reading do Preservice Teachers Hold on Entering Their First Reading Methods Course?

Preservice teachers hold many beliefs about themselves, teaching and reading. Some preservice teachers are more aware of having beliefs and what those beliefs are than other preservice teachers. Some beliefs they can state explicitly or through analogy and others they cannot.

The beliefs of the preservice teachers in this study about self varied from open, learning and growing beliefs to firm, highly structured and closed beliefs in which "what I was, I am, and I will always be" prevailed. These beliefs varied from very stable traditional or fundamentalist religious ethics to more eclectic, questioning principles. Beliefs varied from feelings of

vacuousness and superficiality to ones of mental strength and stability. Some of the preservice teachers' beliefs about themselves seemed all-encompassing and others seemed narrow or just beginning to expand.

The preservice teachers' beliefs about teaching varied from considering teaching as a natural developmental approach in which children were allowed the freedom to learn through their needs and interests to a traditional, structured approach in which the teacher dominated, selecting and directing learning. Their beliefs varied also on the necessity and method of discipline, the value of whole class, group or individual instruction, the proper form of evaluation, instructors, course work and the university experiences.

The preservice teachers' beliefs about reading, again, varied. They ranged from a holistic developmental approach based on interest and need to a firm belief in a systematic structured approach based on phonics. They varied from wanting to use language experience and library books as reading material to wanting sequential basals and workbooks. Some felt that integration of reading with the rest of the curriculum was inevitable, others felt that a separation of reading from other school subjects was essential to good learning.

What Factors Contributed to These Beliefs?

Just as preservice teachers' initial beliefs varied, so did the factors that affected the formation of those beliefs. Perhaps foremost, certainly a major factor in preservice teachers' beliefs, was the environment and atmosphere within which each was raised. Their childhood experiences seemed to differ in numerous ways. One preservice teacher belonged to a family that seemed child-centered. Obviously, thought and concern was devoted to decisions about schooling, reading material and more basic areas such as an appropriate approach to life. Inquiry, independence and an openness to ideas seemed to be encouraged. Another preservice teacher seemed to have been raised in a more disarticulated way. Although it appeared these parents manifested love for their children, there did not seem to be conscious deliberation as to what was best for this child's educational needs. This preservice teacher was one of the younger of eight children in a lower socioeconomic household and received less parental attention. Here, caring and fairness for all was important. A third preservice teacher was raised in a household in which religious faith and duty were paramount. Tolerant and liberal Protestant views were held but again the parents' energy did not seem deliberately directed toward the children. This family's explicit concerns

revolved around work and church rather than the future intellectual and emotional needs of the children within it. The final preservice teacher's childhood seemed to be quite sheltered and rather rigid. With little leeway, pat answers were given and specific expectations were set. The feeling that this preservice teacher was unable to live up to these expectations was also made evident. This family seemed child-centered but with many negative overtones. The way in which the four preservice teachers were raised, their family background, their experiences were reflected in their self beliefs at this stage in their life.

Other factors which seemed to play an important part in the formation of the four preservice teachers' beliefs included their maturity, work experiences and previous schooling. Of these preservice teachers those who seemed most confident in their decision to teach were in their mid-twenties, were married with young families and had spent some years working in the world between high school and university. Child-related work experience seemed to be the factor that most often convinced these preservice teachers to become teachers. They had gravitated toward jobs such as teacher's aide, recreation leader and Sunday School teacher.

Each preservice teacher's experience as students at school also seemed to affect how they viewed teaching. Previous teachers had influenced and changed the beliefs of

these preservice teachers--some positively, some negatively. The type of schooling and for some the type of reading instruction they received also affected them. All expressed a certain amount of dissatisfaction with the way they were schooled.

All four preservice teachers seemed to bring to their desire to become teachers a certain dedication, whether stated or not, to working with children and especially to helping others.

How did Preservice Teacher's Belief of Self, Teaching and Reading Change During the Reading Methods Course?

As change seems to be constant, preservice teachers did of course change. They changed in their own different ways and in differing degrees. A certain sureness of self along with the habitual questioning of that sureness characterized one preservice teacher while an envisioning of another way of being and the opportunity to take more chances characterized another. A third preservice teacher became more open to new ideas and began the process of incorporating some of those new ideas while another seemed to be driven further away from her decision to be a teacher and also to become more unsure of herself.

As for changes to their beliefs about teaching and reading, again these four preservice teachers showed

diversity. For some their existing beliefs were substantiated and reinforced while for others beliefs were dropped or changed to ones more consistent with the teaching model presented in class. As in Brown and Conney's (1982) observation the teaching and reading theory presented was adopted whole, piecemeal, mouthed or rejected. While the ideas presented in class excited some of these preservice teachers and motivated them toward further learning at the same time, those ideas made one preservice teacher feel insecure enough to retreat further from growth and learning.

What Factors Contributed to These Changes in Beliefs?

The factor that most influenced these four preservice teachers' beliefs was the individual background and life experience each brought to the course. The directions and extent each changed seemed directly tied to their general approach to life. Their changes reflect what they were before the course. The more open and secure reacted by opening to the new ideas, the more closed and insecure did not. The changes seen reflect how each preservice teacher dealt with all aspects of their lives.

Being in this particular university at this particular time was another important factor. Both the university ambience and more specifically, what they were exposed to in other classes influenced how they viewed this reading

methods course. The particular instructor and the theory he believed in and presented affected the four preservice teachers profoundly. The way he taught was a reflection of the model he believed and proved for these four preservice teachers to be discordant and thought provoking. The differences between what this instructor did and expected in contrast to other instructors they talked about seemed to be a constant catalyst for the four preservice teachers. This was not an easy course in the sense that one could not plod through it mindlessly and hope to regurgitate facts at the end.

Being able to study and discuss a videotape of their first attempt at teaching was also a factor to these preservice teachers. Seeing herself on videotape exhibit her beliefs through her behavior seemed enough to convince one preservice teacher of the need to change to the instructor's model. The videotape as well as other aspects of this study, such as the personal journals and the interviews, were a factor in that they made possible an opportunity for reflection, self awareness and analysis of experience not presented to the other preservice teachers in the course. The researcher, by asking questions, always watching and focusing on a particular aspect of their lives also was an influence simply by being involved, however subtle or well-intentioned.

The four preservice teachers in this study began the course with beliefs about self, teaching and reading generated from factors in their individual backgrounds. Many of their beliefs changed during the course, especially those concerned with teaching and reading. These changes were affected by the experiences they had during the course.

This research has shown, as might be expected, that people have individual beliefs and consequently are different each from the other. Each of these four preservice teachers started with different beliefs about self, teaching and reading. They also had different reactions to the course and to the instructor. Ursula's beliefs were strengthened by her experiences in the course. Her beliefs were reinforced and perhaps more importantly to her, legitimatized. She was already there, she was learning she did not have to change. Both Alice and John had to change to accommodate the instructor's ideas. Alice was deeply affected. Her beliefs were changed by this course and instructor but also by her general university experience. John was affected as well, but his changes seemed minor in comparison. He seemed to accept what he learned at a more superficial level and incorporate bits of what he had experienced into his own model. Over time and with classroom experience he might come closer to a deeper understanding of the instructor's model and want to

practice what the instructor was advocating. Sally had a long road to travel. At this point in her life she did not appear capable of much change. She reacted negatively to and rejected her experience in the course. With more experience and more independence from her mother she too, might have understood more deeply the experiences to which she was exposed.

All four individuals took from the instructor and the course what they could. Some took longer than others to see the worth of what the instructor had to give. One did not see it at all. All four chose from their experience of this course to see reality in their own way. As the instructor said, ". . . people have different perspectives, you have to realize you won't get the same ideas from everyone . . . teaching doesn't necessarily mean explicit explanation . . . I created a context for you to figure it out."

Conclusions

Preservice Teachers Beliefs

These preservice teachers entering their first reading methods course with beliefs about self, teaching and reading. Their beliefs were just as varied and unique as were their other attributes. All individuals have beliefs, attitudes, values which make up their selves. These

preservice teachers were not exceptions. And just like all individuals, their awareness of their beliefs varied from little awareness to a constant seeking out and reviewing of their beliefs. The variety of beliefs presented by these preservice teachers was not unusual. These preservice teachers held no beliefs that might not also be held by some individual in the larger population. Their knowledge of self, teaching and reading seemed to be very general and based on their own various experiences. These preservice teachers seemed to have spent very little of their own time previous to this course deliberately and consciously studying the nature of their beliefs about self, teaching or reading. There was, of course, an exception. One preservice teacher, who through thoughtful consideration of her own life and work experiences and during the course through use of material on reading gathered by a reading theory-knowledgable parent, was aware of and consciously questioning traditional reading practice. Questioning and openness to new ideas and beliefs was her usual mode of operation. She was raised to this way of self-thought. The other three preservice teachers were not as self-reflective. Generally, these preservice teachers' beliefs seemed to be based on experiences gained through their individual backgrounds and the specific positions they occupied in life.

Belief Changes

It seemed to be in the nature of these preservice teachers' beliefs to change. That was the experience of the four preservice teachers in this study. Many of their initial beliefs did change. The changes varied from rejection of old beliefs and conversion to new, to retrenchment of old beliefs and rejection of new. Some changes were great and some minute. I suspect that some changes for these preservice teachers are incubating and will break forth at some critical time. The beliefs and theory they were exposed to in this course might at the appropriate moment make sense.

Instructor Influence in Belief Change

These preservice teachers' beliefs were affected by the instructor of their first reading methods course and by the other instructors they encountered in other courses. Some instructors seemed to be a positive influence, such as the psychology instructor of one preservice teacher, but others seemed to serve as a negative influence. This negative influence seemed especially true of one particular instructor. These preservice teachers all at some point in the study voiced a comparison of the reading course instructor and this other instructor. It became evident to them that the other instructor was telling them one thing

and doing another. He was telling them how not to behave in a classroom and then behaving exactly that way. His teaching was not a reflection of what he said. Which did he believe? In contrast their reading methods instructor was teaching the course as he expected these preservice teachers to teach. He modeled his theory of teaching continually. His teaching reflected what he said he believed, that students learn through their own interests at their own rate in their own developmental sequence. He believed that given the opportunity students would direct their own learning. This was what and how he taught. These preservice teachers easily pointed out the differences between their reading course instructor and this other instructor to whom they were exposed. What they seemed to have trouble doing was to take advantage of that difference and accept the freedom to direct their own learning in the reading course. How these preservice teachers reacted to the reading methods course instructor's teaching and teachings seemed to depend on their initial beliefs, their level of maturity and their learning style. Some embraced the freedom to be in charge of their own learning, some bemoaned the missing traditional structure of lecture and testing to which most students are conditioned. These preservice teachers comprehended and accepted what the reading course instructor taught at

different levels and in individual and different ways. While two seemed to understand and accept fully and one reject, another seemed to accept but then transfuse the sense of what was taught.

Change

University life has the potential to be a time of transition, of change for students. This is a time of immediacy, transaction and intention. It is a time of immediacy in that expectations are brought into sharp focus, of transaction as differences become clear and of intention as students search for direction. It can be a time of growth, emergence and creativity, potentially a time of changes in beliefs.

Many varieties of change are possible but perhaps the most constant theme of change seen within this study was the conflict preservice teachers had between pouring in knowledge and drawing it out, between saying and doing, between lecture and experiencing, between content and process. This conflict occurred for them at two levels, in their own university education and in the projected school life of the children they saw themselves someday teaching. How to teach all the required subject matter and yet not lose sight of the needs of the children they all went into teaching to help, was a constant source of concern. To these preservice teachers the curriculum with its many

skills, set scope and sequence seemed so important, and yet here was an instructor who would not say which skills, which knowledge, what order was most important. He said instead that children learn what they need to know. What about teaching phonics? Comprehension? What could he mean by saying children learn to read by reading? Where is the reading content I need to know? How am I supposed to learn if he doesn't tell me?

How indeed? By the process of learning, how else? According to the instructor, we learn to read by reading. We learn to learn by learning. All students, including university students, are in charge of their own learning. What is memorized for an exam is soon forgotten. What is learned through interest becomes a part of the student. This reading methods instructor taught this through demonstrating process. There was content as well, but content was not characterized as specific to lessons nor grade levels. Instead he taught the basic underlying structures of how he believed children learned to read, the developmental process of learning to read. At the same time he taught how he believed teachers should teach. His was a process, not a content, approach. While two of the preservice teachers could accept this fully and changed their beliefs and one could integrate parts of this framework into his existing beliefs, one preservice teacher

was unable to cope with views so different from those she possessed and rejected what she saw.

Understanding Beliefs and Belief Change: The Model

This study began from a question raised by Brown and Cooney (1982). They observed that intern teachers internalize and exhibit pedegogical knowledge in one of four ways. The implication is that the way in which intern teachers later integrate these learned teaching behaviors in the classroom is dependent upon their beliefs and values. Brown and Cooney suggest that intern teachers (a) think about and use the pedegogical knowledge they acquire, (b) uncritically accept and use it, (c) are influenced by it but not in any essential way, or (d) are not influenced by and do not use the pedegogical knowledge gained. The four preservice teachers in this study seemed to reflect various aspects of Brown and Cooney's suggestions in their changes in beliefs. Ursula and Alice thought about and used the pedegogical beliefs they were exposed to, although each manifested her consideration and use differently. Sally seemed not to be influenced, going to the extreme of rejecting much of what she was exposed to. John did not seem to fit Brown and Cooney's observation. He seemed to acquire and be influenced by the knowledge but reworked and reworded parts of it so that he was able to accommodate it within his existing belief structures.

This study was based on the assumption that what occurs, or is perceived to occur, in any situation is based on the beliefs of the individuals involved, the interaction between those individuals and the environment within which the situation takes place. In the model, as presented in Chapter 2, it was also assumed that beliefs are the most important factor in the living of an individual's life, that beliefs are both affective and cognitive and vary from basic core beliefs governing all experience to specific situational beliefs surfacing in one particular situation. Interaction was assumed to be the communication that occurs between individuals. Such communication can be affected by social and cultural factors reflected in verbal and nonverbal behavior. The environment was assumed to be the setting in which a situation takes place. Setting involves both the physical (space, time and artifacts) and the cultural (meaning and rules for each individual). Relevant aspects of these three, beliefs, interaction and environment, intermingle to become the situation.

On conclusion of the study it seemed that in general what was observed did reflect the model but that specific components within the model might need to be rethought and restructured. Beliefs, the major concern within the study, are present and do influence preservice teachers acquisition of knowledge and behavior. All four preservice

teachers observed in this study had beliefs that they could articulate and even though they were exposed to the same instructor within the same classroom environment, each preservice teacher perceived, acted within and reacted to that situation differently. Each preservice teacher believed and behaved differently. Ursula, already believing in the concepts presented, used the experience to expand her content knowledge and reinforce her beliefs on teaching and reading. John, having restricted and prescriptive beliefs about humankind's place in the universe seemed forced to manipulate his experience to fit his prior beliefs in both wording and behavior. Sally seemed to try to ignore her experience so that it could not influence her beliefs.

Interaction, was important particularly in affecting the changes that occurred in these preservice teachers' beliefs. The interaction between each preservice teacher and the instructor was most influential. Alice's questioning of the beliefs of the instructor and his ability to communicate his beliefs to her was influential in her belief changes. Interactions between the preservice teachers and themselves as seen on the video, with the researcher during interviews, with other instructors and with their peers within the classroom also influenced these preservice teachers. Sally's interaction with her group of friends whom she spoke of as thinking alike undoubtedly

reinforced her view that this was another useless methods course not worth attending.

The environment these preservice teachers experienced was also influential. For Alice and John the experience within this course and with this instructor were part of the larger environment of the university and other courses and instructors which were also influencing them. This particular time and place was, for them, ripe for growth and change. On the other hand, this time and place was a cage from which Sally could not escape, although she tried to distance herself as much as possible. She moved physically to a back corner of the room. She did not pay attention when in the class and avoided attending the class physically. She spent a lot of interview time saying little more than what had happened to her in the past, what her mother said and "I don't know."

A model based on beliefs, interaction and environment seems to be important when trying to understand preservice teachers' changes within a first reading methods course situation. On the basis of the results of this study, it seems that some aspects of the beliefs model as presented in Chapter 2 could be restructured. Two aspects in particular necessitate comment.

One concern is the implied dichotomy between core and situational beliefs. It now seems, more than ever, that

situational beliefs are just a reflection of and not different than the all-encompassing beliefs described as core beliefs in the model. Within this implied dichotomy is the suggestion of a continuum from basic to transient. As seen in this study beliefs seem not to be separated into distinct sets of beliefs functioning for each encounter, but are intermeshed and interconnected. They collaborate as part of a whole. Beliefs seem to be as Kelly (1962) said, not a duality but a unity. This is in disagreement with Shavelson et al. (1976). One of Shavelson's seven critical features of beliefs is that they are in a hierarchy from individual experiences in particular situational beliefs to general self beliefs. No such hierarchy was observed in this study. Beliefs that were cogent to a particular situation surfaced but it would appear that those beliefs were not limited to that particular situation but were instead reflected for it. They reflected what Combs (1982) called the unique purpose of the chooser. These preservice teachers had beliefs that they held about themselves, teaching and reading. It seemed that aspects of their beliefs were brought forth because of the particular situation in which they found themselves but were not specific to only that situation. As Harvey (1970) said, beliefs are a psychological filter that is used to choose what is attended to, admitted into and kept out of day-to-day life. Brown and Cooney (1982)

said beliefs were the dispositions to act in certain ways under certain circumstances. The beliefs observed in this study seemed to be of that nature rather than specific and different beliefs saved especially for this particular situation. For example, the beliefs that were observed to change in this study were not the same for each preservice teacher. Ursula's beliefs that changed were not the same beliefs that changed for Alice or John or Sally. Nor did any of these preservice teachers finish the course with all the same beliefs about reading or the same beliefs that were held by the instructor.

A second concern regarding the model revolves around the stability or changeableness of beliefs. Another of Shavelson et al.'s (1976) seven critical features is that beliefs possess a degree of stability in relation to the specificity of generalibility of the belief observed. The implication is that general core (self) beliefs are more stable than specific situational beliefs. Again this speaks to a differenciation in beliefs that was not observed in this study. While the focus of the course was on reading methods, other beliefs besides reading beliefs changed. These preservice teachers changed their beliefs about teaching and themselves. As well, other beliefs that this study did not concentrate on such as beliefs about peers, instructors and children were of obvious concern to

these preservice teachers at one time or another throughout the course. On the basis of the observations made in this study these two concerns, a presumed difference between core and situational beliefs and the related degree of stability are questioned. For that reason within the total model these two components seemed to be problematic.

The model formalized for this study seemed to be reflected in the observations made during the study except in two areas which seem to require further definition and study. Beliefs, interaction and environment unite to create a situation. Individuals enter a situation with beliefs and those beliefs can change in a situation. Specific evidence to verify or reject that particular beliefs are more central, always more important, than others or that some beliefs are more stable than others was not observed in this study.

Implications

Beliefs

If all preservice teachers have individualistic, differing and developed beliefs about self, teaching and reading, as did the four preservice teachers in this study, it behooves education instructors engaged in the education of preservice teachers to become conscious of such beliefs and their diversity. Becoming aware of their preservice

students' beliefs entails education instructors becoming aware of their own beliefs and the beliefs underlying the university education program as well. By becoming aware of and then making their preservice teachers conscious of these three sets of beliefs explicitly, education instructors could make explicit for their students, a part of that hidden curriculum and pedagogy that makes up such a large and important aspect of education.

Being aware of beliefs and teaching an awareness of beliefs may seem insurmountable and best left to psychology but it is not so. The psychology courses preservice teachers experience are of course helpful but they most often emphasize children's development and learning. Psychology courses that focus on the preservice teachers' own development and learning are rare indeed and seldom if ever, part of the requirements necessary for certification. Nor can teaching beliefs be left to one specializing education instructor or one specialized 'belief' course. Beliefs should be acknowledged as they are taught (lived) in all education courses. Education instructors who are living these beliefs daily know them best and should have an innate commission to make consciousness of beliefs part of their students' education. Teaching subject content is not sufficient. Pedagogy should also be taught. And as seen here a part of pedagogy is the implicit philosophies, attitudes and values, the beliefs of institution, of

teacher, of self, of others and how those beliefs affect instruction and those instructed.

Changes in Beliefs

If preservice teachers can change their beliefs while in university, instructors should make use of and direct those changes in beliefs to the advantage of the development of preservice teachers. To go beyond just making preservice teachers aware of their own and others' beliefs, instructors should provide a conducive environment, the opportunity and the expertise to help preservice teachers analyze, monitor and synthesize their own and others' beliefs. Instructors who are aware of beliefs and willing to focus awareness on beliefs could affect more change to current education practice. Considering the few who seem to be able to explicitly verbalize and demonstrate their own beliefs about educational practices through their own educational practices and that what education institutions teach is often different than what is experienced in the schools, is it surprising research shows that preservice teachers return to traditional modes of instruction within the first two years of their teaching experience? Current education theory, or beliefs, cannot subsume entrenched traditional beliefs through subject content alone. That subsumption

requires a shift in emphasis, a shift in paradigms, a shift toward seeing the influence of beliefs in all thinking and action.

Instructors

It seems important that elementary education instructors model theory by teaching preservice teachers as they would have these preservice teachers teach children. Educational theorists cannot expect students to teach differently than they are taught. Research says we learn by way of the model we experience, by what we see others do, not just by what we are told is best. Preservice teachers do not learn teaching by being told about teaching, the process of teaching by the content of teaching. They should experience teaching through seeing teaching theory modeled and by teaching others. In this way they are forced to thoughtfully integrate what they are being told with what they are experiencing. They should combine theory with practice, process with content. Instructors should be adept at unifying what teaching and learning is believed to be (theory) in their own teaching style. This reading methods instructor was. His students began to face the implications of teaching as a career and their ability and desire to become an adequate teacher, long before they were faced with their first class. In such a situation students are required to think, and change

if necessary, or leave the profession. Instead of losing so many teachers in their first years of teaching the issue would be forced during their training. As the profession needs aware and thoughtful teachers now, and certainly in the future, forcing early implications of teaching as a career does not seem out of place.

If a teacher-education institution subscribes to the belief that elementary education is more than listening to lectures, there should be more than lecture for its own students. If it upholds elementary education to be more than exams and marks then there should be other forms of evaluation for its students. If it fosters the belief that elementary school students can best learn by following their interests and directing their own learning then it should encourage its student to do that as well. If teacher education institutions have beliefs about how teachers should teach elementary students, then those teaching beliefs should be modeled. Teaching institutions and their instructors must be congruent in what they believe and in what they model so that preservice teachers can reflect upon and compare current educational theory and practice with what they experience as children and the set traditional theory and practice often seen in elementary classrooms.

Process not Content

The importance of content cannot be denied, but perhaps in elementary education content is best learned when needed. Grade level content is so specific to the particular classroom situation that it often is learned on the spot. If necessary, it can be learned from a book. It sometimes is, one chapter at a time ahead of the children being taught. Learning all the specific content necessary for a particular classroom situation is one reason the first year of teaching is so difficult. Not only all the rules and regulations of teaching according to the school philosophy and the how of doing plans and reports and paperwork, but as well, the specific grade-level content for all subjects for a classroom situation must be learned that first year. All content in all subjects in all grades cannot be taught to preservice teachers during their short stay at university. There seems no point in trying. Perhaps elementary education instructors would make more impact upon their students if they followed the example of this reading methods instructor. It would behoove them to find and then teach the basic underlying developmental processes of their discipline, finding and deliberately incorporating the institution's and their personal subject content and pedagogical beliefs in their teaching.

Further Study

Preservice Teachers

Several questions on aspects of preservice teachers' education were revealed during this study. Perhaps the most obvious question was how will these four preservice teachers' beliefs fare during the rest of their teacher training, student teaching experiences and first years of teaching? A longitudinal study of preservice teachers' beliefs as they move through educational training, student teaching and first and second year teaching experiences might allow for a clearer perception of the beliefs they hold, how those beliefs change, which beliefs most affected the preservice teachers education and teaching experiences, and which beliefs should be most important to education institutions wanting to have a lasting influence on their graduates' beliefs about education and teaching practices. Such a longitudinal study might also help determine the role of personal ideals, environmental pressures and entrophy on the beliefs of preservice teachers.

Another question this study precipitated was the possible need for confluence between the beliefs of the instructor, the institution and the preservice teachers. Should there be confluence between the three and would such confluence lead to a desired end-goal of excellence in teaching? Conversely would confluence lead instead to

complacency and mediocrity? Or do preservice teachers need confluence and dissonance to grow? Such a study might disclose if a compatibility between learning and teaching styles was conducive or detrimental to preservice teachers' growth as teachers.

Study into the influence of preservice teachers' beliefs about their own capacity for knowledge and their own intelligence and how those beliefs affect their reaction to teacher education courses and instructors, how interested they become, the depth to which they absorb what they are exposed to, how they synthesize, integrate and internalize their educational experiences, could foster a deeper understanding of why some preservice teachers are successful and some not. This kind of knowledge could perhaps lead to a successful and more humane screening of students before they enter teacher education.

Instructors

Other questions about instructors' beliefs also surfaced during the study. Observing this particular instructor, whose beliefs, statements about teaching and teaching were congruent, and listening to the preservice teachers discussing him and other instructors disclosed several questions. Do most instructors know their own beliefs explicitly? And whether they are conscious of them

or not, do instructors teach their beliefs? What beliefs do they teach? Are there instructors who have been pressured to return to traditional modes of teaching just as preservice teachers seem to do?

Other possible questions center around whether instructors who have retained a congruence between their professed beliefs and theory of education and their teaching method have more or less effect upon those they teach than instructors for whom this congruence does not exist? Or does the specific focus of instruction and teaching style affect preservice teachers' beliefs? Which has more effect on preservice teachers, traditional instruction, lecture with a focus on content and acknowledgment and acceptance of many education subject matter theories, or instruction modeling a particular theory, in a process approach? Does changing instruction so that it reflects the educational theory espoused by the instructor and the institution as compared to a more traditional lecture approach, affect most preservice teachers' beliefs positively and to their advantage?

Beliefs

A final area in need of research revealed by this study is the lack of a cohesive, consistent and coherent theory of beliefs. There is a need to bring all the diverse bits of research from various disciplines together

in a unified way. Even so little as making the terminology uniform across disciplines would be an advantage to beginning researchers. Synthesizing belief, attitude, value and affect research into a theory or linking it to an established theory such as Werner's (1961), in the area of psychology would be a definite gain for belief and affect research.

Concluding Statement

This study has shown that four preservice teachers entered their teacher education with various beliefs about self, teaching and reading. Their beliefs changed idiosyncratically during a reading methods course and various factors were influential in bringing about those changes. For the four preservice teachers in this course the instructor seemed to be a catalyst and key factor in their belief changes. For responsible teacher educators this has important implications. The part that belief, through affect or cognition and whether process or content, play in preservice teachers' education should be acknowledged and consciously integrated to produce a balanced, whole education for preservice teachers.

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Appendix A

CORE CONTENT OF THE

INTRODUCTORY READING METHODS COURSE

ED CI 225 and 325

ELEMENTARY SCHOOL CURRICULUM AND INSTRUCTION

READING COMPONENT

Designed for students in the module; may be a prerequisite or terminal course.

This basic course is designed to introduce students to the teaching of reading; to provide a broad overview of the knowledge required of the reading teacher. The major focus of this course is on the what and how of reading instruction rather than on developing a theoretical framework for making curriculum decisions focussing on the Alberta Curriculum.

COMMON SPECIFIED CONTENT

1. Reading as Communication

   a. Development of Knowledge

      1) To know that reading is communication through written language (with the emphasis on comprehension as opposed to word identification).

      2) To be aware of the relationship of reading to the other language arts (speaking, writing, listening).

   b. Application of knowledge

      No specified assignments.

2. Word Identification

   a. Development of Knowledge

      1) Sight Vocabulary

         a) To develop a rationale for teaching sight vocabulary.

         b) To be aware of methods for teaching and practise of sight vocabulary skills.

2) Word Attack Skills

a) Phonics

i) To know phonics content (consonant, vowel, digraph, blend, diphtheng).

ii) To know phonic generalizations.

iii) To be aware of methods for teaching and practise of phonics skills in the elementary grades.

b) Structural Analysis

i) To know content of structural analysis (prefixes, suffixes, root words, syllabication).

ii) To be aware of methods for teaching and practise of structural analysis skills in the elementary grades.

c) Context

i) To know nature of context (meaning, grammatical patterns).

ii) To be aware of methods for teaching and practise of context skills in the elementary grades.

d) Dictionary

i) To be aware of dictionary skills taught in the elementary grades.

b. Application of Knowledge

1) To analyze lesson plans for one skill from those indicated in the knowledge objectives, or IIIa.B or IIIb.B.

3. Comprehension

a. Vocabulary

1) Development of Knowledge

a) To know how vocabulary is developed in programs recommended by Alberta Education.

i) Structural Analysis

ii) Context clues and multiple meanings

iii) Dictionary

2) Application of Knowledge

a) Analyze a lesson for teaching vocabulary (using context or structural analysis) to elementary school children (or II.B or III.b.B).

b. Reading Comprehension

1) Development of Knowledge

a) To develop the concept that comprehension is making sense from and reacting to what one reads.

b) To be aware of the role of skill development in comprehension.

c) To know appropriate question types for the various levels of comprehension.

2) Application of Knowledge

a) To analyze a comprehension lesson for elementary school children (or III.B).

4. Approaches and Instructional Materials (or II.B or IIIa,B)

a. Development of Knowledge

1) To know what reading series are recommended by Alberta Education for use in the elementary grades.

2) To know how to use a teacher's guidebook.

3) To be aware of the characteristics of reading programs recommended by Alberta Education.

4) To be aware of how to plan basic steps in a reading lesson or sequence of lessons.

b. Application of Knowledge

1) To plan and/or teach a reading lesson at the elementary school level.

5. Diagnosis, Planning, Management

a. Development of Knowledge

1) To be aware of formal and informal assessment techniques.

2) To be aware that diagnostic information can be obtained from a teaching lesson.

3) To be aware of the need for planning independent as well as teacher-directed activities.

4) To be aware of different bases on which groups can be formed, including interests, reading achievement and special needs, to provide flexibility in grouping children.

b. Application of Knowledge

No specified assignments.

6. Program Development

a. Development of Knowledge

1) To be aware of the interrelationships among reading skills, of reading with the other language arts, and of reading with the content areas.

2) To be aware that an elementary school reading program involves instruction in basic reading, extension reading, recreational reading, reading in the content areas, and corrective reading.

3) To be aware of the major objectives of the elementary school reading program as indicated by Alberta Education.

b. Application of Knowledge

No specified assignments.

Appendix B

CLASS ASSIGNMENT SHEET

Ed CI 225 B1

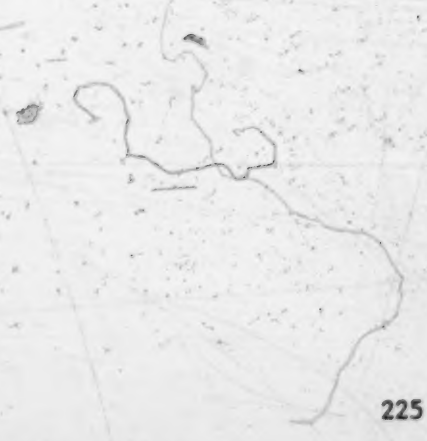
Language Arts (Lanaguage and Reading)

Requirements and Evaluation

1.	Analysis of language used by children. Group project. (See separate handout)	20%	Feb. 1
2.	Analysis of textbook series for elementary language arts. Group Project. (Separate handout)	20%	Feb. 27-March 7
3.	Planning and teaching and analysis of series of Language arts lessons to a group of students. Individual	20%	March 21
4.	Individual project, in lieu of final exam. (See separate handout)	30%	April 11
5.	Informal evaluation.	10%	Throughout

Appendix C

WRITTEN DIRECTIONS FOR KEEPING A JOURNAL



Journals

A journal amounts to keeping the tale of yourself and of others that are travelling with you along the way. It is a structured approach to looking at the contents of your life at this time and deeper than that, it also includes your reaction, your feelings about the content of that life. When we tell our tale orally, one level of understanding and one level of commitment to that tale is achieved. When we tell that tale in writing, another mode is added and something of a deeper nature happens. Progoff calls it learning that we know more than we know we know. The journal can be a tool to help you look at teaching reading, education and yourself. It can become for you a documentary of personal as well as academic growth, a record of your evolving insight and a tool to gain that insight. In it you can interact with ideas, focus on problems, respond to questions or ideas that come up during class, or ask questions that may prepare you better for our next session.

Do not be concerned with digressions, dead-ends, spelling, awkward constructions and repetitions. They all typify our thinking process when we are trying to solve a new problem or come to grips with a new idea. I am not concerned with the perfection of your writing here; I am concerned with your ideas, thoughts and feelings about what is happening to you in this class.

Your journal is to be divided into three sections:

1. What we did today in class. This will tend to be like a diary, sequential, cumulative and fairly structured. This section of your journal will be kept on one side of the page while the second section will be kept on the opposite side of the page.

2. Implications for me as a teacher. This says what to me as a teacher? We did this following that--how did I feel about it? What questions were asked here? How did I react as a student? And, how will I as a teacher structure any classes in response to that?

3. Personal. This section can be slipped out of the journal and kept, and may or may not be shared with the instructor.

Finally, this journal is for enhancing your growth as a student of reading and teaching, and as a person. It can do this if you truly make it yours. Here is what other students have said of the value of journals.

> The writer becomes aware of many things in the process of writing that would otherwise slip by unseen; the process of writing is such that one is almost compelled to restructure this experience.
>
> Journal keeping is a good approach in that it allows the writer an opportunity to view his own problems objectively, almost placing him in the position of being a disinterested third party.
>
> The most important thing achieved through writing is that in order to write down something, you . . . must organize it. The result is that not only do you, through hard work sometimes, enable others to understand your concepts, ideas, and feelings, but you clarify your convictions to <u>yourself</u>.

References:

Kaisir, R. (1981). The way of the journal. <u>Psychology Today</u>, March, 64-76.

Progoff, I. (1975). <u>At a journal workshop</u>. New York: Dialogue House.

Simon, J. 91978). <u>Keeping your personal journal</u>. Toronto: Paulist Press.

Appendix D

BRES QUESTIONNAIRE

Name _____

ID# _____

Instructions

Below are 60 statements bearing on the teaching of reading, the education of children and what you think and feel about some important social and personal questions. The best answer is your personal opinion. For each of the items please indicate your level of agreement or disagreement by circling one of the seven numbers. Important: If you cannot decide on a response to a particular statement after 30 seconds, you should circle 4 for undecided and go on.

1 2 3 4 5 6 7 (1) I believe that most people just don't know what's good for them.

1 2 3 4 5 6 7 (2) I believe the worst crime a person could commit is to attack publicly the people who believe in the same thing he does.

1 2 3 4 5 6 7 (3) I believe the main thing in life is for a person to want to do something important.

1 2 3 4 5 6 7 (4) I believe that the most important rights that children can possess are those which give them the freedom to do the things they want.

1 2 3 4 5 6 7 (5) I believe that all children should be taught to systematically use phonics skills.

1 2 3 4 5 6 7 (6) I believe that the best reading materials are those which help children solve problems of importance to them.

1 2 3 4 5 6 7 (7) I believe that children should be taught that what is wrong with society can be put right by applying the method and findings of science.

1 2 3 4 5 6 7 (8) I believe that in times like these, a person must be pretty selfish if he considers primarily his own happiness.

1 2 3 4 5 6 7 (9) I believe that the education of children should be a process of acquiring information, habits and skills determined by an authority other than themselves.

1 2 3 4 5 6 7 (10) I believe that basal textbook materials are an important part of good instructional programs in reading.

1 2 3 4 5 6 7 (11) I believe that the most important knowledge we have of children has been given to us by artists, philosophers and spiritual leaders.

1 2 3 4 5 6 7 (12) I believe that once I get wound up in a heated discussion I just can't stop.

1 2 3 4 5 6 7 (13) I believe that word recognition is not very important in reading when children have been provided with stimulating, interesting materials to read.

1 2 3 4 5 6 7 (14) I believe that contextual clues are the most important word recognition aids and should receive more instructional emphasis than sight words or phonics.

1 2 3 4 5 6 7 (15) I believe when it comes to differences of opinions in religion we must be careful not to compromise with those who believe differently from the way we do.

1 2 3 4 5 6 7 (16) I believe that in responding to the needs of children a teacher's professional skills and knowledge are more important than love and good intentions.

1 2 3 4 5 6 7 (17) I believe that even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.

1 2 3 4 5 6 7 (18) I believe that it is up to the teacher to decide when and how children should express themselves.

1 2 3 4 5 6 7 (19) I believe that pupil success in reading should be determined primarily by noting progress from easier basal readers to harder basal readers.

1 2 3 4 5 6 7 (20) I believe generally the teacher is a better judge than children of what children need to know.

1 2 3 4 5 6 7 (21) I believe I'd like it if I could find someone who would tell me how to solve my personal problems.

1 2 3 4 5 6 7 (22) I believe that comprehension activities should be designated to help children recall the essential elements of the selection read.

1 2 3 4 5 6 7 (23) I believe that the present is all too full of unhappiness. It is only the future that counts.

1 2 3 4 5 6 7 (24) I believe children should be taught that man, like the rest of nature, can be explained experimentally and scientifically.

1 2 3 4 5 6 7 (25) I believe children learn more in an unstructured situation giving them a maximum of informality and freedom.

1 2 3 4 5 6 7 (26) I believe that an important indicator of reading growth is how often a pupil voluntarily uses reading in his daily life.

1 2 3 4 5 6 7 (27) I believe it is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinion of those one respects.

1 2 3 4 5 6 7 (28) I believe it is only natural for a person to be fearful of the future.

1 2 3 4 5 6 7 (29) I believe for a teacher, more important than giving children a knowledge of the world through science, is helping them to come to an understanding of their inner spiritual nature.

1 2 3 4 5 6 7 (30) I believe children generally need a great deal of adult control and supervision.

1 2 3 4 5 6 7 (31) I believe that reading success should be measured primarily by noting how well the pupil uses reading as he pursues his daily routine activities.

1 2 3 4 5 6 7 (32) I believe that the United States and Russia have just about nothing in common.

1 2 3 4 5 6 7 (33) I believe that word recognition should emphasize the new vocabulary words associated with each basal text story.

1 2 3 4 5 6 7 (34) I believe that most of the ideas which get printed nowadays aren't worth the paper they are printed on.

1 2 3 4 5 6 7 (35) I believe there are a number of people I have come to hate because of the things they stand for.

1 2 3 4 5 6 7 (36) I believe that children should be allowed to choose the stories and books they want to read during the regular reading period.

1 2 3 4 5 6 7 (37) I believe we should teach children that the ills of society are best cured by individuals spiritually improving themselves and those with whom they come into contact.

1 2 3 4 5 6 7 (38) I believe that it is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.

1 2 3 4 5 6 7 (39) I believe that a carefully structured skills guide should be used when teaching reading to ensure that each separate skill is mastered.

1 2 3 4 5 6 7 (40) I believe that reading instruction should focus heavily on comprehension, even at the beginning stages of reading.

1 2 3 4 5 6 7 (41) I believe that word recognition instruction should not become more important than involving pupils in real-life reading tasks.

1 2 3 4 5 6 7 (42) I believe that a very important measure of reading success is the degree to which pupils use reading as a communication process.

1 2 3 4 5 6 7 (43) I believe that it is better to be a dead hero than to be a live coward.

1 2 3 4 5 6 7 (44) I believe children behave best when left free from supervision and control.

1 2 3 4 5 6 7 (45) I believe children should be taught that science enables us constantly to improve the intellectual, physical and moral condition of man.

1 2 3 4 5 6 7 (46) I believe the best judges of what children need to know are children themselves.

1 2 3 4 5 6 7 (47) I believe that in education many things must be done on faith or intuition rather than on scientific evidence.

1 2 3 4 5 6 7 (48) I believe of all the different philosophies which exist in this world there is probably only one which is correct.

1 2 3 4 5 6 7 (49) I believe the most important knowledge a teacher can give children is scientific knowledge.

1 2 3 4 5 6 7 (50) I believe that the goal of developing comprehension is best achieved by giving pupils realistic reading problems which they see as meaningful to their lives.

1 2 3 4 5 6 7 (51) I believe that in the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.

1 2 3 4 5 6 7 (52) I believe that in the education of children it is essential to consider the spiritual dimension of man's nature.

1 2 3 4 5 6 7 (53) I believe in deciding what they need, children's judgments are better than those of adults.

1 2 3 4 5 6 7 (54) I believe the most important knowledge we have about children has been given to us by science.

1 2 3 4 5 6 7 (55) I believe that reading materials should help children learn to read in a natural manner similar to the way they learned to speak.

1 2 3 4 5 6 7 (56) I believe that reading instruction should emphasize the higher level comprehension processes typically found in good children's literature.

1 2 3 4 5 6 7 (57) I believe that one effective way to determine pupil reading success is to note how many skills he has learned.

1 2 3 4 5 6 7 (58) I believe that there are two kinds of people in this world: those who are for the truth and those who are against the truth.

1 2 3 4 5 6 7 (59) I believe man on his own is a helpless and miserable creature.

1 2 3 4 5 6 7 (60) I believe that primary grade reading should emphasize decoding skills rather than comprehension.

Appendix E

SUMMARY OF NONVERBAL BEHAVIOR SEEN IN 15 MINUTES OF TEACHING READING

Summary of Nonverbal Behavior Seen in 15 Minutes of Teaching Reading Lesson

Teaching Behavior

62 changes

	seconds	Percentage of time
discusses	274	31
reads	174	20
gives directions	132	15
listens	105	12
helps student	53	06
organizes materials	51	06
writes on board	34	04
answers students	22	03
questions students	17	02
reads lesson plan	11	01
disciplines	6	01

Touching Behavior

none observed

Spatial Distance

13 changes

	seconds	Percentage of time
1 (0 to 47 cm)	61	07
2 (47 to 120 cm)	828	92
3 (1.2 m to 7.5 m)	11	01
4 (7.5 m -->)	00	00

Eye Contact

168 examples

average of 11.2 contacts per minute

Facial Expressions

39 changes

	seconds	Percentage of time
smile	247	34
neutral	486	66
frown	00	00

Posture/Position

11 changes

	seconds	Percentage of time
sits on floor	808	90
stands at board	57	06
walks to student	35	04

Self-Concerned Gestures

50 examples

adjusts glasses	16
flings hair	6
hand to face	6
adjust clothing	5
tongue out	3
rocks body	3
hands cover body part	3
licks lips	2
rubs body	2
looks at camera	2
tongue in cheek	1
dusts hands	1

Appendix F

ATTENDANCE AND CONTENT OF CLASSES

THROUGHOUT COURSE

Attendance and Content per Class Session

Date		S	A	J	U*	Course Content
January	17	A	X	X	X	oral language
	18	A	X	X	X	analyze oral language transcript
	23	X	X	X	X	experience a different print system, model of learning to read
	24	X	X	X	X	discuss learning to read and model, stages in development of reading
	25	E	X	X	X	miscue analysis
	30	X	X	X	X	integration of language arts, functions of language
February	2	L	X	X	X	group work on speaking, language, reading, writing analysis
	6	X	X	L	E	group work
	7	X	X	X	X	basal text analysis
	8	X	X	X	X	group work on text analysis
	13	A	A	L/E	E	group work on text analysis
	15	A	A	A	A	group work on text analysis
	27	A	A	X	A	discuss presentations
	28	X	X	E	X	group work on text analysis
	29	X	X	L	X	discuss assignments, principles of teaching, course evaluation
March	5	A	X	X	X	group presentations on text analysis and discussion
	6	X	X	X	A	group presentations on text analysis and discussion
	7	A	X	X	X	group presentations on text analysis and discussion
	12	X	X	L	X	group presentations on text analysis and discussion
	13	E	X	X	X	group presentations on text analysis and discussion
	14	A	X	X	X	identify student needs for rest of course
	19	X	X	L	X	group presentations on text analysis and discussion
	20	L/E	X	X	A	Who has control of learning?-- teaching model, developmental spelling
	21	A	X	X	A	themes, integration, grouping, skills vs. process
	26	E	X	X	L	language arts framework (scope), experiences drama
	27	X	X	X	X	general principles of learning and development
	28	A	X	X	X	literacy, fluency, natural language development

Date		S	A	J	U*	Course Content
April	2	E	A	X	X	class cancelled unexpectedly
	3	A	X	X	X	developmental writing
	4	A	L	X	X	evaluation
	10	A	X	X	X	evaluation, discipline
	11	A	X	X	X	writing, final class assignment

* S = Sally, A = Alice, J = John, U = Ursula

X = present, L = late, E = leaves early, A = absent

Appendix G

INSTRUCTOR ASSERTIONS

Instructor Assertions

About the Teaching Model

I'm asking you to do what I do myself.

I bend over backwards not to explain anything.

I created a context for you to figure it out.

Try to go as far as you can. I'll be here to answer your questions. You decide how and where to use your time.

People will remember what you do a lot longer than what you say.

I haven't planned the last two weeks of class because I want to leave that open to you. The other part of the course I want to leave open is to share your evaluation.

I'm looking to share some ownership of the course with you, make the course more open, free you.

Discussion is at the heart of this approach to teaching.

Everything is relative in a sense.

I teach this way because I believe in it. It fits in my head. Also it's a model of teaching.

I always go by the framework in my head.

The best, in my view, is to learn from the inside.

(about discussion) It is good for you to focus and structure by talking through.

People work to their own interests and own ability level.

(a student asks: Do you have to get permission to do it your way?) Do you have to get permission to do it the other way?

Learners actually structure their own learning and so they structure their own intelligence.

Ah, yes, you have to believe they are learners.

Let them expand from what they know.

You can be misled, be too concerned about the surface structure. You have to go below and be concerned with the underlying principles.

It's a matter of balance.

There is more learning than what is taught.

A teacher sets up the context so you can learn. It's not trying to just not teach.

Work with the kids' development.

About Teaching

It is a misconception that things have to be learned, have to be taught. Children can teach themselves.

The key is to keep looking at it through the kids' eyes.

Teaching doesn't necessarily mean explicit explanation.

I like to be used.

I've talked a lot. It's an occupational hazard.

Do what you can in the time you've got. Do it in the most active way possible.

Take us through a real experience.

Modify the use of materials so all the kids in the room can use the same materials.

You should be constantly assessing kids as you are directing their learning.

In a sense you are leading but leading by being able to follow.

If kids can't do something then I can't teach them.

It's scary. You think if you're not teaching it to them, they're not learning.

Either you teach it or the kids learn it. The ultimate is for them to learn it.

If you can't assess through the kids' eyes you can't really direct their learning.

If you understand the process you can intervene and know what to do.

The goal as a teacher is to get out of the way, be unnecessary.

The teacher's behavior usually reflects a teacher's purpose and understanding.

If the kids can't find their own mistakes I don't think my corrections are going to do any good for them.

The method you use reflects your beliefs.

About Reading

I've never experienced a kid who comes to school not wanting to read, not wanting to read happens at school.

Teachers make the series (basals) reflect them. They think they're doing the series.

You can do anything with a series. You can make them into a doorstop. You can make Sounds structured.

(in response to student who wanted an unstructured program) You can't have a program that is unstructured. But where does the structure come from? You?

(a student asks: Does this series encourage interaction between the teacher and students?) It's up to the teacher.

I look for what's not there (in a series).

I hope once you get past the series you can look at yourself.

(a student asks: Is there a right or wrong way to teach language arts? Is there a right or wrong series? I'm getting confused.) I'm so happy for you. You could be different when you finish the course.

The right teacher with the wrong book will still teach it the right way.

(on learning to read) Research says the best way is to interact with them.

(a student said: Some things they won't learn on their own.) What?

About the Course

Try to reflect on what's happening to you.

(an aside to the researcher) They don't seem to need me anymore. Isn't that great.

People have different perspectives, you have to realize you won't get the same ideas from everyone.

I'm glad you felt free enough to bring it up.

(How should they report their assignments?) I don't know. You know better than I. You can use a variety of ways to report.

I know the content, you are much better at knowing how much you've changed.

(about final grade) You shouldn't be surprised at the end. It should be anti-climactic.

(when wanted class to quiet down) Is there a disciplinarian in the house?

This may be a term when I don't conclude or end, I may just surrender.

Thank you for going along. If you did anything it was you who did it.

Appendix H

FIVE MINUTES OF NONVERBAL BEHAVIOR

WHILE TEACHING READING

Five Minutes of Nonverbal Behavior While Teaching Reading

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
05 00	discusses		2	X	S	squats on heels	
01							
02				X			
03							
04							
05				X			
06							
07							
08				X			
09							
10					N		
11							
12							
13	reads						
14				X			
15							
16							
17							
18				X	S		
19							
20	listens			X			
21							
22				X			
23				X			
24				X			
25							
26							
27							

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
28							
29	answers				N		
30	listens			X			
31							
32							
33							
34							
35				X			
36							adjusts
37							glasses
38	answers			X			
39							
40				X			
41							
42					S		
43							
44							
45	reads						
46				X			
47							
48				X			
49							
50							
51							
52					N		
53							
54							
55							
56				X			

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
57							
58							
59							
06 01				X			
02					S		
03				X			
04							
05					N		
06							
07							
08				X			
09					X		
10							
11				X			
12							
13							
14				X			
15	discusses						
16							
17							
18							
19							
20							
21					N		
22	reads						flings hair over shoulder
23							
24							
25							
26							

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
27							
28				|			
29				X			
30				X			
31							
32							
33				X			
34							
35							
36							adjusts
37							glasses
38							
39							
40							
41							
42				X			
43							
44				X			
45	questions						
46					S		
47	listens			X			
48							
49				X			
50				X			
51				X			
52							
53				X			
54							
55							

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
56	reads				N		
57							
58				X			
59							
07 00							
01							
02							
03							
04				X			
05							
06							
07							
08							
09							
10							
11							
12							
13							
14				X			
15							
16				X			
17							
18							
19				X			
20							
21							
22							
23				X			
24							

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
25							
26							
27				X			
28							
29							
30							
31							
32							
33							
34				X			
35							
36							
37				X			
38							
39							
40							
41				X			
42							
43							
44				X			
45							
46							
47							
48							
49							
50							
51				X			
52							

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
53							adjusts glasses
54							
55							
56							
57							
58				X			
59							
08 00							
01							
02							
03							
04							
05							
06							
07							
08							
09							
10							
11							
12							
13							
14							
15				X			
16							
17							
18							
19							

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
							flings hair over shoulder
20							
21				X			
22							
23							
24							
25							
26				X			
27							
28				X			
29							
30							
31							
32							
33							
34							
35							
36							
37							
38							
39							
40							
41							
42							
43							
44				X		S	
45							
46							
47							

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
48	organizes						
49	materials						
50					N		
51							
52							
53							
54							
55	listens			X		sits-lotus	
56	discusses					position	
57							
58							
59							adjusts
09 00							glasses
01							flings
02							hair over
03				X			shoulder
04							flings
05				X			hair over
06							shoulder-
07							other
08							side
09							
10				X			
11				X			
12							
13							
14							
15							
16							

time min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
17							
18					S		
19	answers			X	N		
20				X			
21							
22							
23							
24	reads						
25	lesson						
26	plan						
27							
28							
29							
30							
31							
32							
33							
34	questions						
35				X			
36	listens			X			
37							
38							
39							
40							
41	answers			X	S		
42							
43							
44				X	N		
45							

time - min/sec.	teaching behavior	touching behavior	spatial distance	eye contact	facial expression	posture/ position	self-concerned gestures
46							
47							
48							
49							
50							
51							
52							
53							
54					S		
55							
56					N		
57				X			
58	questions			X			
59	listens			X			

spatial distance
1 = 0 to 47 cm
2 = 47 to 120 cm
3 = 1.2 m to 7.5 m
4 - 7.5 m -->

facial expression
S = smile
N = neutral
A = frown

eye contact
X = contact

touching behavior
X = touches child